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HARMONIAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Original Poetry.

OLD TIMES AND NEW.

The following humorous poem was written several years since by a son of New England who has deceased. It produced great sensation at the time of its appearance in the public journals, and is now republished in the belief that it will be received with equal favor by the community as a faithful daguerreotype of some of the most remarkable changes in American customs and manners, during the last two hundred years. In two or three instances a slight change has been made in the phraseology, and verses 25, 26, 27, 28, 31, 32 and 33 have been added to adapt it to the present period.—*Monitor.*
New England, April 20, 1859.

'Twas in my easy chair at home,
About a week ago,
I sat and let my fancy roam,
As I was wont to do.

I mused upon a Pilgrim flock
Whose luck it was to land,
Upon almost the only rock,
Among the Plymouth sand.

In my mind's eye I saw them leave
Their weather-beaten barque,
Before them spread the wintry wilds,
Behind, rolled ocean dark.

Alone that little handful stood,
While savage foes lurked nigh,
Their creed and watchward, "trust in God,
And keep your powder dry."

Imagination's pencil then
That first stern winter painted,
When more than half their number died
And stoutest spirits fainted.

The tears unbidden filled each eye,—
Or so I fancied rather—
One sees strange sights at such a time
Which quite the senses bother.

I knew I was alone—but lo!
(Let him who dares deride me),
I looked, and, drawing up a chair,
Down sat a man beside me.

His dress was ancient, and his air
Was somewhat strange and foreign,
He civilly returned my stare,
And said, "I'm Richard Warren.

"You'll find my name upon the list
Of hero, sage, and martyr,
Who in the Mayflower's cabin signed
The first New England charter.

"I could some curious facts impart,
Perhaps some wise suggestions—
But then I'm bent on seeing sights,
And running o'er with questions."

"Ask on," said I, "I'll do my best
To give you information,
Whether of private men you ask,
Or our renowned nation."

Says he, "First tell me what is that
In your compartment narrow,
Which seems to dry my eyeballs up,
And scorch my very marrow?"

His finger pointed to the GRATE—
Said I, "That's Lehigh coal,
Dug from the earth,"—he shook his head—
"It is, upon my soul."

I then took up a bit of stick,
One end as black as night,
And rubbed it quick across the hearth,
When lo, a sudden light!

My guest drew back, rolled up his eyes,
And strove his breath to catch,—
"What necromancy 's that?" he cried,—
Quoth I, "A friction match!"

Upon a pipe just overhead,
I turned a little screw,
When forth, with instantaneous flash,
Three streams of lightning flew.

Up rose my guest, "Now Heaven me save,"
Aloud he shouted, "Then
Is that hell-fire?"—"'Tis gas," said I,
"We call it hydrogen."

Then forth into the fields we strolled
A train came thundering by,
Drawn by the snorting iron steed,
Swifter than eagles fly.

Rumbled the wheels, the whistle shrieked,
Far streams the smoky cloud,
Echoed the hills, the valleys shook,
The flying forests bowed.

Down on his knees, with hands upraised,
In worship, Warren fell,
"Great is the Lord our God," cried he,
"He doeth all things well.

"I've seen His chariot of fire,
The horsemen, too thereof;
O, may I ne'er provoke His ire
Nor at His threat'nings scoff."

"Rise up, my friend," said I, "rise up,
Your terrors all are vain,—
That was no chariot of the sky,
It was a railroad train."

We stood within a chamber small,
Men came the news to know,
From Worcester, Springfield and New York,
Texas and Mexico.

It went—it came—silent but sure—
He stared, smiled, burst out laughing;
"What witchcraft 's that?"—"It's what we call
Magnetic telegraphing."

We entered next a spacious room,—
The sight was quite bewitching,—
Fair maidens, working with their FEET,
Were various fabrics stitching.

Exclaimed my guest, "Pray what is that
I hear so loudly clicking?
That so submissive does its work
And bears such constant KICKING?"

"My friend," said I, "you sure must know
Improvement never lingers,
This is the way our ladies SEW,—
With FEET, instead of FINGERS."

"Said Warren, "Had *our* women lived
To see such INNOVATION,
They to its author would have given
Severest castigation."

From thence we stepped into the street;
Said Warren, "What is that
Which moves along across the way
As softly as a cat?

"I mean that THING upon two legs,
With feathers on its head,
A monstrous hump below its waist,
Large as a feather bed?"

The thing approached and soon he saw
What made him wildly stare,
Of the same GENUS full a score,
With *heads all nearly bare.*

Said Warren, "What 's that little thing
Kept on with so much pains?"
"A bonnet, sir," said I, "made small
Just to *protect the brains.*"

"And why is it, my friend," he asked,
"That so much room they're taking?"
"They were '*the weaker* vessels' made,—
They're hooped, to keep from breaking.

"They have the gift of speech I *hear*
But sure they can't be human?"
"My amiable friend," said I,
"That is what *we* call *woman.*"

"Eternal powers! it can not be,"
Sighed he, with voice that faltered;
"I loved the women in my day,
But O, they're strangely altered!"

I showed him then a new machine
For turning eggs to chickens,
A labor-saving hennery
That beats the very dickens.

Thereat he strangely grasped my hand,
And said, "Tis plain to see,
'Twill never do [illegible]

"Your telegraphs, your railroad trains,
Your gas lights, friction matches,
Your humped-backed women, rocks for coal,
Your thing which chicken hatches,

"Have turned the earth so upside down
No peace is left within it;"
Then turning round upon his heel,
He vanished in a minute.

Forthwith my most voracious pen
Wrote down what I had heard,
And here, dressed up in doggerel rhyme
You have it word for word.

The Exodus.

Whence the great population of the Israelites?—Moses, and the Moses of Egypt.—Miracles of Moses and Aaron.—The Passover.—Two Millions Four Hundred Thousand Head of Cattle and Sheep.—Bacchus and Moses.—Name Moses signifies Water.—Moses changes his God's Mind.—The Two Laws not alike.—Moses and Zoroaster both receive the Law upon Mountains.—Jehovah a Man of War.—Exodus of the Mexicans.—There was no Exodus according to Paul.—Moses a Type of Jesus—Jesus is a "Well of Water." Moses arranges the Twelve Tribes of Israel to correspond with the Twelve Signs of the Zodiac.—Israelites divided into Four Castes.—Disappearance of Moses, Manou and Zoroaster.

"Now, there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, 'Behold the people of the children of Israel are more and mightier than we.'"—Ex. 1: 8.

The query arises, Whence this great population? When the seventy souls went down into Egypt, the Egyptians were a great nation. Moses' grandfather, Kahath, was one of those who came into Egypt (Gen. 56: 11; 1 Chron. 6: 1, 3), and Moses was not yet born. The rapid increase of the Children of Israel must ever be a wonder to the world. According to Paul (see Gal. 3: 17), and Moses (Ex. 12: 40), it was only four hundred and thirty years from the call of Abraham till the Exodus. Abraham's call was before he was ninety years old, and hence ten to fifteen years before Isaac's birth. (See Gen. 6: 5, 21; 17: 1; 21: 5.) Isaac was sixty years old at the birth of Jacob and Esau (Gen. 25: 26), and Jacob was one hundred and thirty years old when he was presented to Pharaoh (Gen. 47: 9), 10 plus 60 plus 130 equals 200—leaving only two hundred and thirty years till the Exodus, and only one hundred and fifty years to the time when Pharaoh is reported to say they outnumbered the Children of Israel.

Kahath went down into Egypt without any children, and in one hundred and ninety years they numbered eight thousand six hundred males (Num. 3: 28), and, I suppose, as many females, making in all, seventeen thousand two hundred persons. Moses' children were Kahath's great grandchildren. The one half of these seventy souls that came down into Egypt, were women, and from these thirty-five ladies sprang six hundred thousand men, besides women and children, in the short space of one hundred and ninety years—amounting in all to about three millions of people; but we'll be generous and say two millions; this would make each woman be the great grandmother of fifty-seven thousand one hundred and forty-three children only.

Moses received his name because he was drawn out of the water. It was the Egyptian lady who gave him that name. This was a favorite name of the Egyptians. All of their poets were termed Monses, from which we derive our word music, and they each wrote their muses down in books. These poets were all baptized in the Nile, as was Moses, for they thought it was necessary to be born of water. Herodotus tells us that the Egyptians had nine muses—authors of their more historical books. We beat them a little; we have one muse (Moses), author of our nine historical books of the Bible. Everything in the Egyptian system was baptized in the Nile. Even their God went through the source of the Nile (Aquarius). Jesus who seemed to have his education in Egypt, tells Nicodemus that a man must be born of water, as well as of the spirit (John 3: 5). Every one of the muses who were born of the Nile were prophetic.

Moses fled away from Pharoa and married Zeporah, daughter of Reuel, *alis* Jethro, *alias* Hobab. And has the Chaldean nomenclature found its way among the Midianites, too? It would appear so; for there is Je, Thro and Reuel. Indeed, it looks as if we had got the Urim (Reu), and Thummin (Tho) and applied the Arabian and Chaldean deities (El and Jah) to them. Of this Priest of Midin, I shall have occasion to speak again.

Moses meets the Lord in a flaming bush, and is told to go and deliver his brethren who are in bondage. If I should follow Moses through all his miracles, my chapter would be too long. We learn in Exodus 9:, 6, that all the cattle of Egypt were killed off; but the Lord found it necessary to kill them twice more before he succeeded in getting entirely rid of them (vs. 10 20). Finally, Pharaoh gives his consent to let them go.

THE MIRACLES OF MOSES AND AARON.

As no religion is considered authoritative without its miracles, many were arranged for the Hebrews; but in several of them, the Egyptians seemed quite as good as the Israelites.

1. Moses' rod was turned to a serpent, counterfeited by the Egyptians (Ex. 7: 10, 11).
2. The river is turned to blood, counterfeited by the Egyptians (vs. 20, 22).
3. Frogs are sent, "And the Magicians did so with their enchantments" (c. 8: 6, 7).

But in the fourth incantation, we are told that Moses [illegible] bringing lice the Magicians could not do (vs. 17, 18); thereby reasonable to suppose that the Magi- were able to convert their rods to serpents, turn rivers to blood, and bring frogs upon the land, were not able to bring lice also. It would be more reasonable to suppose that the Magicians would not stoop their dignity to cover men, women and children with noxious vermin. They had given as much evidence of the dignity of their religion as the Israelites had of theirs, and now they would not prostitute their religion by requiring their God to perform every bit as nasty a trick as that performed by the Israelites. The devil himself was never known to bring worse curses upon the people than did the Hebrew deity. If the Lord has done all this evil, there no need of a Devil. Hittel says:

"History tells us that, in ancient times, the people were very ignorant and superstitious, and easily imposed upon, and the priests were numerous, and so influential that they could induce the people to believe or almost any thing. It was the common belief among the political rulers, that government could not be firmly established, or morality preserved without the aid of superstition, the favor of the gods, and an implicit faith that laws were of divine origin; and this belief frequently governed their action. Numa, Lycurgus, Zaleucus, Pythagoras, and scores other lawgivers asserted that their codes communicated to them by the gods. Diodorus Siculus tells us that the purpose of these claims to divine origin for human laws was to insure the supremacy and permanence of constitutions, which would have been much less secure without the mighty protection of superstition. The laws of Egypt, Hindostania, and Babylon were all ostensibly dictated word for word in heaven."

Paganism furnishes many incredible miracles which are just as much proof of the divinity of their systems as are the miracles recorded. Gregory was an astonishing miracle worker, at one time drying up a lake, another, forcing the river Lycus to remain in its banks, yet, notwithstanding, he is a christian, and we have ten times better factor investigating his miracles than we have of Moses. Lardner insinuates that it not be true.

Miracles are only needed when there is a want of intrinsic evidence in the doctrine advocated. No person would think of using a logical principle by any miracle. Should miracles turn against a truth, which is known so to be by its own intrinsic merit, people could not doubt their universal sight and wrong in order to save a lie. We can't do it. It is a greater wonder God should give us common sense and insult us with miracles, than to suppose there may be some mistake about these.

THE PASSOVER.

In Ex. 12: 21–24, we learn that the children of Israel were commanded to kill a lamb for each ten persons, or in other words were to kill two hundred thousand lambs. There could not have been more than four hundred thousand head of sheep.

If the children of Israel were all in one city, it must have been a city as large as London, and hence were forced to go outside of the city to pasture these sheep. But it appears they had not any more than eight hundred thousand head of sheep, for they must take male lambs without blemish, and it is quite seldom that a male lamb will be perfect. To keep sacrifices during the year, and have yield lambs enough for the next Passover, could not have been less than one hundred thousand head of sheep. Besides their law required cattle for their sacrifices quite often; and these cattle, too, must be without blemish. The writer of Exodus tells us that the Israelites had "much cattle." We will be generous enough, however, to admit, that they had only half as many cattle as they had sheep, which would make two million four hundred thousand head of cattle and sheep, besides goats, which were required for their sacrifices, all of which must have found pasture outside of the city. To pasture all of these cattle and sheep would require, allowing ten head of cattle and sheep to the acre, twenty-five square miles of pasturage; yet they must go out of the city, after they had quit their work in the evening, and catch this lamb and kill it between sundown and dark (Ex. 12—"between the two evenings," as the Hebrew has it, is before dark—after sundown). This certainly required great expedition.

Doubtless, there will be an effort made to evade the force of this, by telling us that these lambs were kept up in the houses of the Israelites, or that they dwelt abroad among the Egyptians. But they could not have kept the lambs up for any great length of time, for the account seems to say that it was all done in one day. Please read the following:

"That Moses called for all the elders of Israel, and said unto them, 'Draw out, and take you a lamb, according to your families, and kill the Passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and upon the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.' * * * And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, to the firstborn of the captive that was in the dungeon; and all the

Whether they dwelt abroad amongst the Egyptians or not, is hard to tell. In Ex. 9: 26, we learn that they lived in the land of Goshen, separate from the Egyptians; but in Ex. 11: 2, 3. we learn that they dwelt abroad amongst the Egyptians.

But if they dwelt abroad amongst the Egyptians, we meet with other impediments in the way of a systematic solution of these difficulties; for how could a sudden order be given for the Israelites to depart, if they were scattered abroad? Indeed, there is no satisfactory solution of this difficulty that I can see in any way. Please read Ex. 12: 30–36.

"And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, 'Rise up and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord as ye have said. Also, take your flocks, as ye have said, and be-gone; and bless me also.' And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, 'We be all dead men.' And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required, and they spoiled the Egyptians."

We have already learned that there were no less than two millions of Israelites, "besides a mixed multitude," besides two millions four hundred thousand head of cattle and sheep. According to this quotation, they received an order to leave precisely at midnight, and they all left on the moment's notice. Here was a column of people, with their flocks, not less than twenty-two miles in length, closely packed, and as they could not expect to walk that far in less than half a day, the head of the column must have started at least that much sooner than the rear; and, therefore, they did not all leave at midnight. Besides there were their flocks to be got in readiness, which could not be done in a moment. I shall not follow these difficulties at length, as another has fully treated them. See *Colenso on the Pentateuch.*

It is not necessary that we should try to inspire any doubts concerning the Israelites crossing the Red Sea. There is an old tradition that a body of men crossed the Atlantic Ocean in the same way to the land we now inhabit—then known as the Atlantis—and it will hardly do to say that the Hebrews could not perform as small a miracle as drying up the Red Sea. If we may credit the pious Dr. Oliver, Bacchus performed the same miracles:

"On one occasion he cast his rod upon the ground, and it became a serpent, and afterward he struck two rivers, Orantes and Hydorpes, with it, and the waters immediately receded and he passed over dry shod."—*Hist. Initiation*, p. 108.

The following fourteen points of similarity, are from *Taylor's Astronomo Theological Lectures*, p. 366.

1. Both Bacchus and Moses were of Egyptian origin.
2. Both of them brought up in Arabia.
3. Both of them distinguished by a wonder-working rod
4. Both of them crossing the Red Sea.
5. Both of them fetching water out of the rock.
6. Both of them leading armies through deserts.
7. Both of them Lawyers.
8. Both of them Parsons.
9. Both of them Mediators.
10. Both of them Soldiers.
11. Both of them Conquerors.
12. Both of them Conjurors.
13. Both of them married; and
14. Both of them "wore horns."

(The vulgate rendering of Ex. 34: 29, says, "His face was horned.")

The miracles of drawing water out of the rock, and the fall of manna, has been so often referred to by other writers, that we shall not feel justified in referring to it here. If Moses was correctly named we should expect him to always be drawing water from some place. The very name signifies water, or that which is taken from water. Josephus says the word is derived from *Mo* (water) *Uses* (those who are saved out of the water); but I am inclined to think that the words *Mos* (water) and *Ess* (fire), are the true roots of the word. John supposed both were necessary to purification (see Matt. 3: 11); so that we have in the name Moses a combination of elements which denote purity. Paul seems to have the same opinion, when he tells us that the Israelites were baptized unto Moses (1 Cor. 10: 2), which seems to signify that they were baptized in Moses.

Whether Moses was inspired or not, he was not beyond the want of good counsel, as is evident from his obeying the advice of his father-in-law, Jethro. Jethro was a good man, if we may credit the narrative concerning him, yet he was not a Jew. But he gave Moses advice which was gladly followed, which proved that the world did not need Moses to give them theology. Moses, as we have found, was educated an Egyptian, and we shall soon see, derived all his theology from them. But as he had lived forty years with his father-in-law, who was an old priest, we must conclude that Hebrew theology did not originate with Moses. I intend this as no reflection upon the Egyptians or Jethro, for vindictive precepts are seldom copied, and always show a want of growth in intellectuality. It is only the higher laws and regulations that are considered worthy to be plagiarized—all others are inherited.

After the people had been in the wilderness about two months, Moses was required to meet his God on the mountain top, to receive the laws, but returning and finding the people engaged in idolatry, he threw down the tables in anger and broke them in pieces. Jehovah then became very angry with the people and says: "I have seen this people, and, behold, it is a stiff-necked people. Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of Heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people (Ex. xxxii: 9, 14.)

So Moses changed the mind of the Almighty by telling him something he had not before thought of. If Jehovah was author of the Universe, Moses was really master of it; for if he controlled the Almighty, then the Almighty was only his vassal. It is the disposition of the clergymen even in this day to presume a great deal upon their influence with the court of the upper world, acting on the principle that the God of the Universe may be as easily corrupted as our rulers in the governments of this world. It was only a little after the Almighty saw his mistake here, that Aaron calls Moses "My Lord," (3: 22) and he really was Lord if he ruled Jehovah. Moses, however, appeases his wrath by setting the people in an Irish muss, which terminated in the death of three thousand persons.

After the Lord gave Moses a singular manifestation of his glory (Ex. 33: 23), he required Moses to hew two more tables of stone, that he might write on them the same commandments that were on first table. (Ex. 34: 1). But the historian has failed to give the commandments precisely alike. That the reader may see the difference, I here insert both tables in juxtaposition:

FIRST TABLE, Ex. xx: 2, 17.

1. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth.

2. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. And showing mercy unto thousands of them that love me, and keep my commandments.

3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work.

4. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter,

[*Continued on Fifth Page.*]

New York Department.

BY.....E. D. BABBITT, D. M.

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THE CAUSES OF INFIDELITY AND CRIME.

Lecture at Apollo Hall, New York, Jan. 26th, 1873, by Thomas Gales Forster.

[This masterly lecture with its great number of statistics, Bible quotations, etc., was given fluently through the entranced speaker. An ordinary clergyman would have wanted about two weeks to have learned all these chapters, verses and words by heart, and would find it somewhat troublesome to compete with one who is aided by inspiration. Probably no clergyman living would *dare* to tell all these facts even if he knew them, for in their doctrines of expediency "the truth is not always to be told."—E. D. B]

According to the constitution of this society no member is required to give any test of faith or doctrine. Hence you are not responsible for the doctrines of your speaker. I say this, as I wish this morning to utter some radical thoughts. The great error in Christianity has been, and is, a blind reliance upon authority, past and present, written and oral. I utter this in no spirit of bigotry or war against individual opinion. I wish to bring to light what I conceive to be the misdirection of organizations. It has been said that religious organizations oscillate between reason and authority. The Trinitarian doctrines ultimated in the unintelligible nonsense of the Athanasian creed. Protestantism claims to grant the right of private judgment, but this claim can only in part be sustained. Thus it is a fact the Christianity of the modern church has driveled down into weak theories, Sabbatarian controversies, and dogmatic quibbles. Reason would inquire, "What Bible is it that we are to consider infallible? Is it the Protestant Bible of King James with its 66 books, or the Catholic Bible with its 76 books, or Luther's Bible which omits James and Revelation, or Boothroyd's, or the Jewish Bible, or the Koran, or the Vedas, or what book do you mean as man's guide to eternal life? The churches complain that the Spiritualists are infidels and the greatest infidels, because they reject the Bible. We do not reject or accept. The Spiritualist is instructed to reject or accept what his interior consciousness approves. As far as the speaker is concerned, he admits that he is infidel to the dogmas of the church. He holds that the Spiritualists are justified in objecting to the infallibility of the Bible. History shows the curse of these dogmatic assumptions. If one is rational he can not accept them. In many passages the Bible is contradictory and absurd, and yet they call one an infidel if he dares to say so. [From want of space I will here simply give the passages referred to by Mr. Foster's influence, and leave the reader to look them out himself, E. D. B]. Compare such passages as follows: Gen. 32:30; John 1:18; Ex. 24:10; 1st Chron. 6:16; Ex. 31:1; Gen. 6:6; Mal. 3:6; Num. [illegible]; Jeremiah, 21:27; Math. 19:20; Judges, 1:19; Prov. 8:17; Prov. 1:28; Jas. 5:11; Jer. 13:14; Sam. 3:33; 1st Sam. 15:3; Heb. 8:16; Prov. 12:22; 1st Kings 22:23; 1st Tim. 2:4; 2nd Thess 2:11, 12; Jas. 1:5; John 12:40; Ps. 30:5; Jer. 17:3; 1st Chron. 16:34; Math. 25:41. Can the Spiritualist believe the texts on both sides, so flatly contradictory? Can any language possibly render both sides more thoroughly in opposition? This is one cause of the infidelity of the Spiritualists.

Again you find many church members say that God has miraculously preserved the books of the Bible. It is well-known in ecclesiastical history that there are several books lost, including "The Book of the Wars of the Lord," "The Book of Jeshon," "The Visions of Giddo," etc. Consult numbers 11:41; 1st Samuel, 1:18; 1st Kings, 11:41; 1st Chron. 9:49; 2nd Chron. 12:15, etc. So you see God has not miraculously preserved all the sacred writings. Why we are not possessed of all the sacred books, is evident from the fact that Judea was ravaged. Again it is well known that the Bible was not reduced to its present form until the fifth or sixth centuries. Then you have two Bibles, the Catholic and the Protestant. The Catholics denounce the Protestant Bible, and the Protestants, though receiving much of the Catholic Bible, yet consider it a corruption. How, then, can the Spiritualists rationally receive them as infallible?

There is also another source of infidelity. The Jews themselves did not know that they had the books of Moses until Hilkiah, 638 B. C., found a book among the rubbish. Then a short time after Hilkiah found them they were entirely destroyed at the Babylonish Captivity and restored by Esdras. Irenaeus, a Christian father, says the books of the Old Testament were *fabricated*, 70 years after the Babylonish Captivity by Ezra, or Esdras. Dr. Adam Clarke says that all antiquity is nearly unanimous in saying that the honor of collecting and reducing the writings of Moses and the Prophets was due to Ezra. Bagster says, "Ezra added under inspiration whatever appeared necessary to complete these writings." Is it any wonder, then, that there are Infidels? The Bible as it is does not satisfy even all the church members. Why should Spiritualists be afraid of these charges when Christians themselves are Infidel? There is as much idolatry here as in heathen lands. One will worship a pretty bonnet, another a neatly fitting boot, another a golden calf, another a book; still others position in society, etc. Belsham, one of the ablest Commentators says "The books of Moses that are genuine bear but a small relation to the spurious." Another commentator says that the Septuagint is a spurious copy of the old writings. Origen denied the genuineness of Hebrews, James, John and Revelation. The hero of the Reformation, Luther, rejected Chronicles, Job, Ecclesiastes, Esther, Isaiah, James, Jude, Hebrews and Revelation; Dionysius, Erasmus, Zuingle, etc., rejected Revelation. Hence how are Spiritualists greater Infidels than Christians? A very distinguished minister says that the current Christianity of the day is more a fiction than a fact, since Jesus was not the author of the "Sermon on the mount," it having been familiar in the streets of Jerusalem long before Jesus. If Spiritualists were true to what they profess to believe, the cause would not have to go begging here and elsewhere. Their philosophy is based on facts. Then why should there be such truckling and why is it that many Spiritualists scarcely dare to call their souls their own? The Shakers, and Jesus of Nazareth and the ages much farther back, demonstrated their grand truths. But in the earlier days the Athanasian sword put this cause down. Universalism and Unitarianism are a great advance on the old churches. Spiritualism is in advance of them inasmuch as it establishes not only the divinity of Christ but of all humanity. Here where art and culture rule, tricks of jurisprudence and swindling and murder are so common that the church says the devil is let loose. But the devil that is loose, is a misconception of humanity. Because one man murders another, shall twelve men murder that man? Why not let humanity in its jurisprudence rise to a higher plane? The criminal has a divinity within him as much as you. Let some kind woman or man go to him and talk to him of his childhood and the holy memories of his mother, and you will see a tear that is more prismatic than any rainbow. But what is the cause of the public crime? I would not pain the feelings of any Christain believer, but I believe that the fruitfulness of crime comes from the doctrine of vicarious atonement. They may sin all their lives, and when they get through, may go to Heaven through the goodness of another. When they convert a criminal and make him fit to live, then they kill him. Men fall into a habit of unconsciously postponing the consequences of their lives and of putting them on to the shoulders of a better man than themselves. Spiritualism says the murderer must pay the penalty of his own crimes here and hereafter. These men say they get rid of a man by hanging him. Its the worst use you ever put a man to, to haug him. Man's individual responsibility in lieu of this doctrine will rid the world of these crimes. But they say they must frighten a man from such conduct. The murderer, however, pacifies himself by saying, Jesus will forgive me and I shall go to Heaven. In lieu of these dogmas, Spiritualism gives man a higher idea of himself. Vicarious atonement goes with total depravity; they are discouraged from performing good deeds, as they can perform nothing without the grace of God in churches. What can be expected from such? Spiritualism teaches that they are essentially good;—that the bad is only incidental, dependent on conditions, and there is an inducement to do better. In connection with this subject allow me to say that if a stranger should come to this Lyceum, he would think that Spiritualists had no children. Spiritualists too often have their children at the Orthodox churches, hearing these blasting doctrines, or keep them at home. Learn then, my brother and sister Spiritualist, that you must be true to yourself, to your children and your neighbor. No angry judge sitting on a distant throne, but your own soul shall judge you. Sins of omission are more common than those of commission. Unite here in New York as one man to sustain your cause, and to make these grand truths triumphant. A little pebble dropped into the lake, widens and widens the waves communicated until they reach both shores. So may the Spiritualists of New York drop the pebbles of truth into the social waters so that their waves of influence may widen and widen until they reach not only the shores of time but of eternity. [Applause.]

MR. THOS. GALES FORSTER

Leaves New York for a time to speak at Troy, but it is presumed we shall have him back as settled speaker in New York with the understanding that at times he shall alternate with other speakers, such as Jennie Leys and others, and thus gratify the love of novelty which all persons, and especially a mixed congregation have, to a greater or less extent. He has made a very excellent impression here, and the beautiful Apollo Hall should be crowded to hear his lectures. The people showed their appreciation of him by paying up his full salary and $20 more. The salary had run somewhat behind—a disagreeable fact, but the people came up manfully to the rescue and showed their love by their works.

Civilization and Barbarism.

BY H. STRAUB.

The following thoughts from the concluding pages of *Wallace's Malay Archipelago*, are too valuable and suggestive, coming from a great English Naturalist, to be confined to scientific readers:

"Before bidding my readers farewell, I wish to make a few observations on a subject of yet higher interest and deeper importance, which the contemplation of savage life has suggested, and on which, I believe, that the civilized can learn something from the savage man.

"We, most of us, believe that we, the higher races, have progressed, and are progressing. If so, there must be some state of perfection, some ultimate goal, which we may never reach, but to which all true progress must bring us nearer. What is this ideally, perfect, social state toward which mankind ever has been, and still is tending? Our best thinkers maintain that it is a state of individual freedom and self-government, rendered possible by the equal development and just balance of the intellectual, moral and physical parts of our nature, a state in which we shall each be so perfectly fitted for a social existence, by knowing what is right, and at the same time, feeling an irresistible impulse to do what we know to be right, that all laws and all punishments shall be unnecessary. In such a state, every man would have a sufficiently well balanced intellectual organization, to understand the moral law in all its details, and would require no other motive but the free impulses of his own nature to obey that law.

"Now, it is very remarkable, that among people in a very low stage of civilization, we find approach to such a perfect social state. I have lived with communities of savages in South America, and in the East, who have no laws or law courts, but the public opinion of the village freely expressed. Each man scrupulously respects the rights of his fellow, and any infraction of those rights rarely or never takes place. In such a community all are nearly equal. There are none of those wide distinctions of education and ignorance, wealth and poverty, master and servant, which are the product of our civilization; there is none of that wide spread division of labor, which, while it increases wealth, produces also conflicting interests; there is not that severe competition and struggle for existence, or for wealth, which the dense population of civilized countries inevitably creates. All incitements to great crimes are thus wanting, and petty ones are repressed, partly by the influence of public opinion, but chiefly by that natural sense of justice and of his neighbor's right, which seems to be, in some degree, inherent to every race of man.

"Now, although we progressed vastly beyond savage state in intellectual achievements, we have not advanced equally in morals. It is true that among those classes who have no wants that cannot be easily supplied, and among whom public opinion has great influence, the rights of others are fully respected. It is true, also, that we have vastly extended the sphere of those rights, and include within them all the brotherhood of man. But it is not too much to say, that the mass of our populations have not at all advanced by the savage code of morals, and have, in many cases, sunk below it. A deficient morality is the great blot of modern civilization, and the greatest hindrance to true progress.

During the last century, and especially in the last thirty years, our intellectual and material advancement has been too quickly achieved for us to reap the full benefit of it. Our mastery over the forces of nature has led to a rapid growth of population, a vast accumulation of wealth; but these have brought with them such an amount of poverty and crime, and have fostered the growth of so much sordid feeling and so many fierce passions, that it may be well questioned whether the mental and moral status of our population has not, on the average, been lowered, and whether the evil has not overbalanced the good. Compared with our wondrous progress in physical science and its practical applications, our system of government, of administering justice, of national education, and our whole social and moral organization, remains in a state of barbarism. And if we continue to devote our chief energies to the utilizing of our knowledge of the laws of nature with the view of still further extending our commerce and our wealth, the evils which necessarily accompany these when too eagerly pursued, may increase to such gigantic dimensions as to be beyond our power to alleviate.

"We should now clearly recognize the fact, that the wealth and knowledge and culture of the few, do not constitute civilization, and do not of themselves, advance us toward the 'perfect social state.' Our vast manufacturing system, our gigntic commerce and crowded towns and cities, support and continually renew a mass of human misery and crime absolutely greater than has ever existed before. They create and maintain in life-long labor, an ever increasing army, whose lot is the more hard to bear by contrast with the pleasures, the comforts and the luxury of which they see everywhere around them, but which they can never hope to enjoy; and who, in this respect, are worse off than the savage in the midst of his tribe.

"This is not a result to boast of, or to be satisfied with; and, until there is a more general recognition of this failure of our civilization—resulting mainly from our neglect to train and develop more thoroughly the sympathetic feelings and moral faculties of our nature, and to allow them a larger share of influence in our legislation, our commerce, and our whole social organization—we shall never, as regards the whole community, attain to any real or important superiority over the better class of savages."

To the above is appended the following note:

"Those who believe that our social condition approaches perfection, will think the above word harsh, and extravagant, but it seems to me the only word that can be applied to us. We are the richest country in the world, and yet one-twentieth of our population are parish paupers, and one-thirtieth known criminals. Add to these the criminals who escape detection, and the poor who live mainly on private charity (which, according to Dr. Hawkesley, expends seven millions sterling annually in London alone), and we may be sure that more than one-tenth of our population are actually paupers and criminals. Both these classes we keep idle or at unproductive labor, and each criminal costs us annually in our prisons, more than the wages of an honest agricultural labrer. We allow over a hundred thousand persons known to have no means of subsistence but by crime, to remain at large, and prey upon the community, and many thousand children to grow up before our eyes in ignorance and vice, to supply trained criminals for the next generation. This, in a country which boasts of its rapid increase in wealth, of its enormous commerce and gigantic manufactures, of its mechanical skill and scientific knowledge, or so boast of our love of justice, and that the law protects rich and poor alike, yet we retain money fines as a punishment, and make the very first steps to obtain justice a matter of expense—in both cases a barbarous injustice, or denial of justice to the poor. Again, our laws render it possible, that, by mere neglect of a legal form, and contrary to his own wished intention, a man's property may all go to a stranger, and his own children be left destitute. Such cases have happened through the operation of the laws of inheritance of landed property; and that such unnatural injustice is possible among us, shows that we are in a state of social barbarism. One more example justify my use of the term, and I have done. We permit absolute possession of the soil of our country, with no legal right of existence on the soil, to the vast majority who do not possess it. A great landholder may legally convert his whole property into forest or hunting ground, and expel every human being who has hitherto lived upon it. In a thickly populated country like England, where every acre of ground has its owner and order, this is a power of legally destroying fellow creature; and that such a power should exist, and be exercised by individuals, in however small a degree, indicates that, as regards social science, we are still in a state of barbarism."

This is the testimony of a scientific and independent thinker to the failure of our modern civilization as to its most vital element—equal justice to all.

Every Sunday is thanked in nearly every pulpit in Christendom, that we live in a land of Bibles, where true religion is taught. At the same time the superiority of our civilization is boldly ascribed to Christianity, and the heathen suffers terribly in his reputation, wealth, science, art, morals and religion. Christian countries is contrasted with the ignorance, gross immorality and degrading superstition of unchristian countries. To a close observer this superiority is more apparent than real; on the surface rather than substratum of society. True, most Christian countries have just reason to be proud of many aspects of their civilization. But these are the result of science and invention. What would Christian Europe before the invention of printing, the discovery of the magnetic power of steam, of electricity, and the vast development of science in general? It is in these that its superiority principally consists, and how much it has taught from our infancy that we owe to Christianity. We have them in spite of Christianity. So far as we owe them to a foreign spirit, we owe them to the monuments and parchment of that grandest of all civilizations—that of Pagan Greece and Rome—and to the light which Mohammedan Arabia shed on Europe, while the latter was plunged in the dark ages of Christian supremacy. It was only after Grecian literature and science had begun to break the chains of superstition, that the rebellion of Luther and the Christian Hierarchy at Rome became possible.

The real science and free thought that have wrought Europe and America, are without a parallel in history. They have developed and gathered material sufficient to make the world a blooming Paradise. But has it justly justly distributed these blessings? What people? Alas! No! I say that Christian as she professes to be the distribution is among men, and to have the moral control of the world in her keeping.

The wealth and refinement are possessed by few, while the toiling many who produce them are still little more than beasts of burden, while the marble palace of the one and the wretched hovel of the other. The children of the one are clothed in filth and vice, while the children of the other are dressed up in beastly ignorance and have all the means of civilization for moral and intellectual culture at their command. The great lords—temporal and spiritual—not only claim the soil which in justice belongs to him who cultivates it, but also rob the cultivator of the results of his honest toil, that they may live in splendor and occupy the highest positions of honor and trust; while the poor man, who steals a few dollars' worth of necessary food or clothing, is rewarded with a home in a filthy prison, a terrible case of human depravity!

This sad picture applies more particularly to Europe, but even in our own country of boasted freedom and equality, the line between accumulative wealth and distributive poverty is being more closely drawn, and unless a higher form of justice than that of the present Church will govern our future, our free institutions will come to an untimely end.

Dowagiac, Michigan.

THE PRODUCERS OF WEALTH.

Their Wrongs, and How to Right Them.

BY N. H. COLSON.

In the JOURNAL of December 14th, are some earnest words by Mrs. Matteson, under the head of "Woman's Work," detailing several instances of woman's wrongs, and as such, or similar instances are by no means of rare occurrence, but (sad to relate) are seen or felt on almost every hand, it behooves all true Spiritualists and Philanthropists to give their serious attention to the radical cause of these evils, and their untiring efforts to discover and apply the remedy. And women are not the only sufferers: the "toiling millions" of both sexes have always been, to a greater or less extent, the victims of those who by wealth or power, could "lord it over God's heritage." And this giant evil is gaining strength and power day by day; the gulf is constantly widening and deepening between the producers of wealth, and the wealth they produce.

On every hand we see the unmistakable tendencies toward what the penetrating mind of Fourier foretold would come in the course of the decline of modern civilization, unless a new social order was instituted in its place—namely, what he calls a "Commercial and Industrial Feudalism," when the soil, machinery and wealth of the world would be concentrated in large soulless corporations, and in the hands of a few money barons, and the industrial classes become subject to the absolute control and tyranny of capital, or indirect slavery.

The question, then, should come home to every son and daughter of toil, How can we escape from the social calamities that are already upon us, and avert those more potent ones that the "signs of the times" portend?

Mrs. Matteson counsels her sisters to "strike!" But will that cure the evil? The history of strikes show that while they may serve a purpose in arousing public attention to the necessity of a social reform, aside from that, they are destructive to the pecuniary interests of both employers and employed, and after all, they leave the root of the evil untouched—leave the war between capital and labor unsettled, and the sphere of industry one eternal battle field.

As receivers of the Harmonial Philosophy, we can not attribute our unfortunate social condition to any innate depravity of the human heart. We must, therefore, look elsewhere for the source of the evil, and laying the axe at the root of the tree.

A careful study of the question, will, I think, disclose to the candid mind, the fact, that our present social relations and institutions, being based upon antagonistic interests, are directly calculated to develop selfishness, fraud, strife, oppression and the whole train of evils with which society is afflicted. The cause, then, of the wrongs, poverty and degradation under which the producing classes groan, being found (as I think) in the utter antagonism of interests inherent in our present social structure, the remedy indicated in the nature of the complaint, is the adoption of a social organization on the principle of unity of interests; yes, unity is the magic word by which—if we will obey her voice—we can transform our present unjust, discordant, Ishmaelitish state of society, into one of justice, order, peace, harmony and brotherly co-operation, and this transition can be effected quietly and peacefully within our present political organization and without detriment to the interests of any.

The practicability and utility of united interests and co-operative efforts, have been demonstrated, both in this country and Europe, so far as these principles have been applied in the co-operative work shops, and stores, etc. But not until these principles are given a broader application—not until all departments of the production and distribution of wealth shall be regulated by it—not until the isolated household, with its unsocial monotonous labor, and wastefulness, shall give place to the 'Unitary Home," with its economical, social and other advantages, will the downtrodden producing classes, feel its full redemptive power.

And now a "Call" has gone forth for all who feel that "the present social, financial and educational conditions" are not in harmony with their highest aspirations, to meet at Cleveland, Ohio, Feb. 19th, 1873, for the purpose of uniting upon some plan of procedure, and for taking steps to procure a domain, where we can bring our little worldly accumulations together, and unite our productive energies for the purpose of establishing "better social, educational and material conditions" for ourselves and posterity.

Valley Mills, Wood Co., W. Va.

Free Social Clubs instead of Hired Preaching.

BY A. GAYLORD SPALDING.

A hundred millions a year is a burdensome tax on a Democratic people like ourselves, as the expense of hired preaching; and many intelligent individuals are adopting the Free Social Club system instead, as a matter of economy. Every neighborhood may adopt that plan. Human nature is social, and requires social, or co-operative action. But a leadership of priests is not needed. That belonged to a former age of feudalism and kingcraft. It is our privilege to improve on old customs. Our people should learn to do their own thinking, and dispense with the class that assumes to do it for them.

The average cost of supporting a single popular church cannot be less than two thousand dollars per annum; and a population of two thousand generally requires five or six such churches. Taking this for the national average, the aggregate is immense, and like every other tax, the burden bears on labor. It is a regular universal pickpocket system:

Whether in pews or galleries,
The toilers pay the salaries.

The tellers, committee, or financial managers of every audience, usually find their way to the small money of both saints and sinners. It is a fashionable method of giving that keeps workingmen poor. The extent of that poverty is scarcely realized. It is stated by authority, that of the three hundered millions population of Christendom, one hundred millions never had enough to eat; and of our own forty millions, ten millions are constantly drudged to get their daily bread. Yet these are the people that pay the preachers. Add to this the endless government taxation, and it explains the upper and under crust philosophy. One class produces, the other eats; one class are deadheads, the other dupes.

Sectarian preaching is a service of ceremonies that returns no equivalent for its cost. The art consists simply in the skillful handling of Bible texts, which the priest shuffles as the gambler shuffles his cards—the most expert hand always winning the game. It is a mistake to suppose that any truth is proved by texts. Ideas demonstrate themselves, the same as mathematics, and rest on their own merits. And too much preaching of conflicting doctrines, tends to bewilder more than to enlighten the public mind.

The preacher is a hireling, and will leave his beloved flock whenever he can get higher wages. He is master of ordinances in the house of the Lord, where he places himself in the middle of the show, and sets the monkeys to chattering and dancing, which is called religion or salvation. This takes with the young and simple minded, where the priest bestows his most earnest efforts; for on this class the church mainly depends for its yearly recruits of converts.

It is claimed that the church elevates, purifies and preserves the order and integrity of society, and that vices and crimes are repressed by its influence. But when we look at cities where church spires are most numerous, we find that liquor saloons, gambling hells and brothels, are not often wanting. The more of one sort the more of the other is the rule. Take New York, Chicago, or Saint Paul, for examples.

As to moral character, the preaching profession may stand on a par with the average of men, or common sinners; though plainer living and rougher work would add to their substantial virtues. It is a reported fact that among the convicted felons of the Auburn and Sing Sing prisons, more than fifty are Orthodox clergymen. This is no special stigma on them; but I mention the fact, merely to correct the popular superstition in regard to our need of ministers as spiritual guides.

In the midst of so many schools, books, and newspapers, the clerical profession is wholly unnecessary. They have no source of knowlege not accessible to other men. And as to the worshiping performances, if needful, the people can learn them also, and be independent. Free Sunday Social Clubs would supply all the benefits of gatherings called Churches. The interest and responsibility would be mutual and the expense very small, and thereby the working classes would secure to themselves all the advantages of the wealthy.

True religion is a true life, which is not helped much by church mummeries; and the best preacher is one's own conscience and good sense.

Champlin, Minn.

John Lord.

Passed to the higher life, Tuesday Feb. 7th, 1873, John Lord, of Dixon, Ill., in the sixty-ninth year of his age.

The life of Father Lord, as he has been familiarly called for a long time, demands more than a passing notice. He was born in Francistown, N. H., in 1804 and removed to Dixon, Ill., in June 1838, where he resided up to the time of his decease. Imbued with an unyielding devotion to principle and possessing a mind to investigate and reason, he naturally became a pioneer, and kept in advance of most of his neighbors on the great questions of the age.

For years he was the only anti-slavery man in Dixon, and instead of truckling to *party* he went to the polls and voted *alone* for principle.

On the question of Temperance he was also uncompromising—believing no man had the right to place the poison bowl to his neighbor's lips, he advocated the doctrine that no legislative enactment could by any possible means legalize a trafic which could only result disastrously to a large portion of the community.

When the first tiny raps at Hydesville, N. Y., announced that the lines of communication were open between the two worlds, he was among the first to investigate and early became convinced that the intelligences which controlled and communicated through those sounds, were the denizens of the Spirit World, who once dwelt in the mundane sphere, and from that time has been a devoted Spiritualist.

Shortly before he passed away his son John said to him, "Father you know how the Orthodox world think of us—they tell us that our religion is all very well to live by, but poor consolation to die by." He thought a moment and then said:—"John I am perfectly satisfied—satisfied with all the evidences and experiences of a lifetime—that there is not a soul on earth that will not be saved or whose condition will not be improved." He then said, "I do not know how long it will take me to get straightened round over there, but will come back and give you some good tests as soon as I can."

His spirit was some forty-eight hours in passing out, remaining conscious to the last, and refusing to take any opiates or any thing that would render him unconscious of his situation. When asked, "Father are you not suffering—are you not tired?" He said, "only tired, anxious for the end of this."

We have here the departure of one whose faith and hope had been lost in knowledge, stepping boldly to the front and calmly launching out to explore the unknown depths of the infinite ocean of spirit being and unending progression, leaving us the bright example of a noble life and the full assurance that he will come again.

Just before his departure he requested to have the writer of this speak at his funeral, and we had the pleasure of addressing over one thousand of his friends and acquaintances, Sunday afternoon, in Union Hall, on "The Lessons of Life." It was an occasion that will be long remembered by those present.

D. P. KAYNER, M. D.

LESSONS FOR CHILDREN ABOUT THEMSELVES, by A. E. Newton. A somewhat careful examination of this little treatise assures us that it skillfully carries out its plan—that of making intelligible to children the essentials of Anatomy and Physiology, that is, *those* essentials whereof we all need to be taught. Mr. Newton says that, "unless this is done during the period usually allotted to school attendance, it is in most cases never acquired at all. And since but a small proportion of the children of our country ever enter the higher grades of schools, this knowledge should be included, as far as practicable, in the *primary* course of instruction." The author's text-book has the discriminating approval of eminent educational authorities. We recommend it to the attention of school committees.—*The Universalist, Boston.*

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryads st, New Orleans, La.

Departmental Quotations and Notes.

Protracted Summer and Fall sickness and a change of locality, have in a great measure prevented our departmental courtesy due to the readers and to many pioneering correspondents on the highways of investigation—such is our explanation and apology.

Dr. S. W. Jewett, of Rutland, Vt., writes under date of the 19th of last October, concerning the "Good Shepherd's Healing Temple," so constructed as to secure through its prismatic form all the force and harmony of the primitive and compound rays of the solar spectrum.

Speaking of having colored the north frontglass blue, the east yellow, south red, west transposable into white, dark or purple; north-east, green; south east, orange; southwest, redish purple; north-west, bluish purple, he asks concerning the spectrum powers, and which gives magnetic direction to currents. We answer, the primitive blue hydrogen ray, is the electrical chemical or actenic; the primitive yellow or nitrogen ray is the seemingly solar balance or luminous passive ray, and the primitive red ray is the revolutionary or ever restive magnetic ray. While stating these recognized facts characterizing the three primitive rays, their compounds,—green, orange, variegated purples and other colors, must all be relatively considered, in view of which, as far as our observation has gone, we would suggest that the magnetic current would most probably tend from East to West, from the blue, green, yellow, orange and red to the variegated revolutionary purples. For psychological effect the floor of your sexagonal top and sided arrangement should be as the black or white spot in the solar spectrum center, arranged for convertability at will. Should your ingenious efforts in this direction find no other fruition, it will be as a receptacle for curious and profitable experiments in spirit healing and manifestations—what the "dark room," so-called, is to the curious as well as practical photographer.

I. A. Flournoy, in a letter from Marionville, Mo., under date of Dec. 20th, 1872, in speaking of "A motive force sought for on the balance between expansion and contraction," shows a fund of observation, thought and reflection. He says, alluding to a departmental remark made some time ago, "You remarked that 'the vacuum produced by the consumption of the oxygen in the atmosphere, would ultimately be utilized as a motive force.' This led me into a new channel of observation, from which I hope to derive a new motive force upon the median balance between expansion and contraction * * *. What fluids and what proportions would best subserve my purposes?" We answer, water in its conversion into steam, heated air and all the proximate matrixes underlying the compound condition of the gases, are most expansive, and when reduced from gaseous to a liquid state they are the greatest condensers. There are, of course, other expanders and condensers of an inferior grade, but they can not be utilized without a costly reactionary cause, for the reason that the mobile force constitutionally underlying them, when disturbed seeks a universal equilibrium. It is true, cold sulphuric acid and water when poured together become boiling hot, but these would not be cheaper for fuel, or expansion or contraction purposes than common wood or coal fires in use.

E. G. Stevens, under date of January 21st, 1873, Farmington, Michigan, speaking of the basis of Immortality, says:

"It seems you might give me some light on a certain subject that I have been contemplating for a long time. The proposition is this:

"'That man might be renewed and live over again and again.' When I first began to contemplate this subject, all was new and without any proof. Since that time I have become more sanguine in the matter.

"You may ask, Where do I find any presumptive evidence?

"Now, to begin: I have seen in the JOURNAL, if I mistake not, your contributions hold that there is but one universal law in all things—be it chemical or otherwise [yes]; therefore, this will be the base of all movements and motion. This law, to me, became a matter of necessity years ago, and I have long been watching to see the conclusion of the learned in the matter, and, if I mistake not, it is now conceded to be a matter of fact. This being settled (I think the way is open, presumptively and without doubt), may now be said to be resolved into positive and negative conditions—being the grand representative of all things. *Balance*, which constitutes life, will next be presumed [the universal effort to balance constitutes the ever passing phase of life], which will apply to all identities or organizations. I see I need not demonstrate to you, as the old saying, 'a word to the wise is sufficient.' Now, shall we conceive that life is matter in motion, with a balance. If this be conceded, then balance becomes important. We see life, and therefore we must presumptively [the general] effort balance. I dwell on this one point, as this is important—seeing there are ascending and descending powers. And as we can, or have raised, powers here, will be, I think, a stepping stone to regulation. Supposing we have either of the electrics separate, what can or will be our ability? It is presumed we will be able to drive either excess from a body, or hold it suspended. This may savor much of two conditions, or in other words, two primitives. It will not do for us, I presume, to look at the battery for proof for the many samples. The battery proves one electric condition of positive and negative extremes, as relations. The first that strikes my mind is growth—decay. We will suppose growth must first exist. The process is quite well demonstrated to come from food (under the electric supervision of magnetic suspension), the cause of the cohesion or aggregation of the tissue may be a little in the dark, but the result seems to be certain that liquid flesh joins to organized flesh [yes, protoplasmically,] and there is supposed to be no effect without cause. The cause of decay may be still more in the dark, and to be better prepared to remedy any evil that may break the balance, which is to constitute life, in a normal condition, growth seems to be an ascending power, and decay a reversed order of things [yes, ascending formations and following reformation], and he who will propose to balance life between the two extremes, ought well understand the mode of action on both sides—growth and decay—and when I inquire of the learned Doctor the mode of decay, he seems quite mute, and I am fearful the books are somewhat so [yes, as much bosh as orthodoxy], but hope not. I sometimes attempt to balance an old clock, and if I am asked why it is important, I might be compelled to answer, 'it must be so,' without being able to give a reason why. [To equalize the aggregate effort or aim of the moving and co-operative forces.]

"And now, if it would not be inconvenient, I would like to see in the JOURNAL, why man must necessarily go out or die, and what is the mode and cause of decay of the human body? And for writing this, perhaps I ought to make an apology, but what will it avail? 'Tis mere formality. If I well understood this subject, 'tis presumed I would not trouble you, therefore, you will please excuse, respectfully,

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CHICAGO, SATURDAY, MARCH 1, 1873.

A Gross Swindle.

RESPECTED SIR:—We respectfully solicit you to act as agent for the disposal of tickets to our grand National Church Fair and distribution of valuable presents. The object of this praiseworthy enterprise is fully set forth in the general descriptive circular, which please find enclosed.

It is our earnest desire to open the Fair and commence the erection of the Church and Library Building at once. In order to accomplish this, it is necessary that the sale of tickets be completed at the earliest moment possible, and we would respectfully urge upon you the necessity of using all the haste you can consistently, in the disposal of its tickets, and in sending us the numbers of those you sell, together with the names and post-office address of the purchasers, plainly and accurately written, so that they may be properly registered on the books of the Distributing Committee; this should be done within ten days from receipt of tickets, in order that the distribution may not be delayed.

The Managing Committee, in accordance with that which they deem to be right and just, have arranged the following reasonable discounts to those acting as agents: six tickets, $5,00; twelve ticket, $9,50. We enclose you six tickets, each of which, when paid for and registered, entitles the holder to the gift awarded to its number, and admission to the Fair during its continuance. The grand distribution will take place during the Fair, thus enabling holders of tickets who desire visiting, the advantage of being present at the former. Should you find it inconvenient to act as agent, will you have the kindness to select some trustworthy person who will give the matter the necessary attention? Remittances should be made by post-office order, registered letter, or by express, and addressed to Rev. William C. Clarke, No. 34, Myrtle Avenue, Brooklyn, N. Y.

Trusting you are fully in accord with the good work,

We are, with respect, yours very truly,
Managing Committee Bethesda Mission.
Brooklyn, New York, 1872.

We received the above circular, accompanied with six tickets, numbered as follows: 103,669, 103,670, 103,671, 103,672, 103,673, 103,674. In consideration of those six tickets we are expected to use the influence of the RELIGIO-PHILOSOPHICAL JOURNAL, in advertising this gigantic Lottery Swindle. We take pleasure in doing so. We shall, probably, draw the house, No. 40, Cedar Street, Brooklyn, which is valued at $22,000, and which is worth, perhaps, $2,500. We advise all daring adventurers who wish to invest in stock in a railroad to heaven, by way of this projected Church, to buy one of these tickets. True, you will be swindled out of one dollar, probably, and if the fraud thus perpetrated would cease with your investment, the evil would soon terminate; but such, unfortunately, is not the case. The swindle thus started becomes greater and greater, until it culminates in a Church; even there it does not cease its pestiferous operations. When it assumes the magnificent proportions of a Church, metalic rods must be put upon it to protect it from God's lightning; it must be insured to protect it from his fire, while it offers a license to sin, by the dogmatic assertions from the pulpit, that death-bed repentance will save a sinner from endless torment. This swindle is to erect a Church in honor of a God who sent forth a lying spirit, in order to accomplish his nefarious transactions, on the pulpit of which is to rest a Bible with one hundred and fifty direct contradictions, the obscenity of which, if published in a tract for circulation, would subject the author to fine and imprisonment, and on which the slavery of the South rested for a sustaining foundation after the first cargo of slaves (twenty in number) sailed up the James River in Virginia, in 1620. Those, therefore, who desire to sustain gambling, lotteries, the obtaining of goods under false pretenses, will send one dollar as above requested. Those, however, who wish to do a good deed, one that will take deep root in the human soul, would do well to send a dollar for the RELIGIO-PHILOSOPHICAL JOURNAL, to be sent to some friend, instead of buying swindling lottery tickets to erect a Church.

This lottery, like the various kinds of patent nostrums sold at drug stores, is well sustained by testimonials. The following distinguished divines endorse it:

Rev. William C. Clarke, Pastor, Myrtle Street Church, Brooklyn.

Rev. John B. Rains, 743, Myrtle Avenue, Brooklyn.

Rev. George Pierce, President Boston Conference.

Rev. William Hastings, President Muskingum Conference.

Rev. J. W. Kidd, President, North Indiana Conference.

Rev. R. R. Bookshire. President North Carolina Conference.

Rev. Thomas Shipp, President Indiana Conference.

Rev. C. Cray, President North Illinois Conference.

Rev. S. D. Kingsley, President Genessee Conference, New York.

Rev. F. D. Loy, President Kansas Conference.

Rev. W. F. West, President Oregon Mission Conference.

These men being the special mouth-pieces of God, having indorsed this swindle, the probability is that the sale of tickets will be large. Just obtain the influence of the orthodox God in aid of any such enterprise, and it is bound to succeed! Why he can not protect his churches from the disastrous effects of fire and lightning, as well as to assist in building, is one of the mysteries of Godliness. Rev. Mr. Moody would have been a most excellent man to act as agent for this enterprise. By visiting the various saloons, faro banks, and low groggeries of this city, he could undoubtedly have sold a great many tickets. In fact, we would heartily recommend him as a man of unblemished moral character, with a large quantity of piety and a superabundance of suavity—in fact, he probably could have succeeded in selling many thousands of tickets. All the blacklegs, gamblers, low ragamuffins and inebriates in the city, would have purchased one or more, and thereby laid up treasures in heaven, which they could not do in any other manner. We look upon this enterprise as one of the most gigantic holy swindles that has lately exercised its pestiferous influence on the sin-loving minds of a godly people.

Harry Bastian, the Medium.

The above-named medium holds seances every evening for the public generally, and for select parties who make special engagements afternoons, at the Seance Room of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, corner of Adams street and Fifth Avenue, Chicago.

This is a central point midway between all of the Railroad depots of the city and will be easily found by strangers visiting the city.

Mr. Bastian is a gentleman about thirty years of age, of irreproachable character and refinement. Any one desirous of making arrangements for a seance for a select party of friends can do so at any time by calling at this *Publishing House.*

The nature of his seances have been so often given to the public by reports of what has transpired, that it is hardly necessary to say more upon the subject.

In general terms suffice it to say, that in his dark seances beloved friends in spirit-life materialize so as to speak with their own organs of speech—to caress with their own hands—to take from and place things in other peoples hands—such as knives, pencils, watches, jewelry, etc., as requested, apparently with more ease and quicker than they could do the same thing in a light room while yet in the earth-life.

Most wonderful feats are performed with physical matter—contrary to any *known* law of matter. That class of phenomena is worthy of the attention of the *savans* of the age. The thinking man who avoids an investigation in *that field of science* is simply a slave to prejudice and unworthy of being classed among the close observers of the scientific developments of the seventh decade of the nineteenth century.

The materialization of spirits and their identification by relatives and friends is an every-day occurrence. Not a seance is held without such manifestations. These take place in what is called cabinet seances.

The medium is so confined as to render suspicion of fraud out of question. He is not only securely tied, but his clothing and ropes sewed together and sealed with sealing-wax with the skeptic's own seal impressed into the hot wax so as to render it impossible for the medium to move hand or foot without being detected. Then it is that loved ones whose mortal bodies have mouldered to dust, appear at the open windows of the cabinet and repeatedly show themselves, often speaking in audible voices and shake friends by the hand with as hearty a greeting as before they passed the *portals* of so-called death.

Of course, if the medium was entirely unconfined and furnished with all sorts of *conjectural appliances*, he could not deceive all of an intelligent man's or woman's senses in such cases. Remember these faces now being referred to are shown in the light, and repeated from time to time at the request of friends until all doubt of identity is dispelled.

A simple instance in point may be referred to: On Friday evening, a certain well known Official in this city—a General of distinction during the late rebellion, for the first time in his life attended a *seance.*

After the close of the usual dark seance, the room was lighted up and the cabinet seance was given—the fourth spirit that showed himself was Gen. Phil. Kearney. His presence was unmistakable—his identity perfect. His friend saluted him as an old comrade in arms would be expected to salute his peer on meeting him in this life. The salutation was returned by General Kearney with that grace and dignity for which he was so apt. It was apparent that he had lost nothing by the change from the *mortal* to the *immortal* plane of life.

General ——— said, "Gen. Kearney, perhaps I am the only one present that knows which of your arms was amputated, will you hold up the one which was not amputated?" No sooner was the request made than granted—General Kearney not only held up the hand, showing the arm, turning it repeatedly so that there could be no mistake whether it was the right or left hand and arm that was extended.

General ——— pronounced it correct. A request was then made of Gen. Kearney to materialize the arm that was amputated so as to show the stump where it was amputated. He indicated his willingness to make an effort to do so, and immediately thrust out the stump of his amputated arm and repeated it several times, then thrust out the same arm with a perfect hand and forearm attached as if it had never been amputated, teaching us by occular demonstration that he has his right arm now as perfect as the left.

It is an unmistakable fact that spirits have the power, seemingly, for the purpose of *identification*, of showing themselves just as they looked in the last days of their earth-life.

Mr. Bastian will remain at this PUBLISHING HOUSE and give seances for the benefit of those who desire to attend the same until further notice.

The Boston Commonwealth on Beecher's Theology.

It appears, according to the Boston *Commonwealth*, that in the year 1858 Mr. Beecher lectured in the Fraternity course in Boston on a general subject. It was a simple thing in itself, and called for no comment. But the Fraternity lectures having their origin with Theodore Parker's people, the *Examiner*, a Baptist journal of New York, deemed it its duty to remind him of his impropriety in accepting an invitation from such heretics. Thereupon Mr. Beecher wrote to know what was done with the proceeds of the lectures, and soon after, in the *Independent*, defended his right to lecture when and where he pleased, with his usual force and directness when in controversy. This was a simple matter also, calling for little comment, except in approbation of his independence. But in this reply Mr. Beecher ventured to state his theological ground-work in these words, which at once stamped him with the "faithful" as questionable, if not unsound; for it was to most readers incomprehensible:—

"Could Theodore Parker worship my God? Christ Jesus is his name. All that there is of God is to me bound up in that name. A dim and shadowy effluence rises from Christ and that I am told to call the Father. A yet more tenuous and invisible film of thought arises, and that is called the Holy Spirit. But neither are to me aught tangible, restful, accessible."

Fourteen years have gone by, and now we have Mr. Beecher making a new declaration. His contempt for the Cambridge confession of Calvinism has long been no secret, and the other Sunday it was openly expressed by him in a way that apparently "did him good." The most obnoxious clause in that confession appeared to be the following, which the reverend gentleman read with terrible emphasis.

"By the decree of God, and for the manifestation of his glory, some men and some angels are predestinated to everlasting ruin, and some are foreordained to everlasting death."

The painfully intense interest with which the congregation drank in the terrible words was hardly diverted by the criticism which followed it, which was simply, "That is rather rough is it not?" He went on reading until he came to the following:

"These angels and men, thus predestinated and foreordained, are fixed to an unchangeable destiny; their number is certain and defined, and can not be increased or diminished."

"That is what you may call a tight fit," said the eloquent commentator. Mr. Beecher added:

"If I were left to choose between absolute infidelity and Atheism, and the acceptance of a God who has pre-ordained and predestinated an innumerable host of his creatures to torments, to pains, and to eternal death, for his praise and his glory, why, rather than accept such an infernal Deity, I would be an Atheist, and I would glory therein."

A murmur of suppressed applause followed this bold pronunciamento. Mr. Beecher then turned to the sermons of Dr. Binney, preached from the same pulpit, in one of which Dr. Binney said that there were those sitting before him who in the eternal ages should suffer more of the torments of the damned than the volume of all that was painful, all that was dreadful, to the souls then waiting in Hell. Mr. Beecher said: "It is to a being like this that we say, 'Our Father.' Why, if there were one soul that was predestined by him to such a hopelese inheritance of woe, I should say, Our Fiend—not Our Father."

The local organ of New England Orthodoxy, the *Congregationalist*, upon this declaration, takes occasion to clear modern Congregationalism of the imputations put upon it. It says: "While the Boston Council of 1865 did reaffirm, for substance, the old and elaborate confessions, it framed and set forth a new declaration of faith which wholly avoids the statements to which objection is made, and which it would have been more honest in Mr. Beecher to have quoted, as expressing the faith of the New England Congregational churches. In one sense he can justify his accusation, but in another it is false, harmful, and as cruel to the churches whom he represents, as is the formula with which he quarrels. The doctrines which they hold are far from being as monstrous as, in the heat of extemporaneous and extravagant discourse, Mr. Beecher would make the public believe."

Rather Supernatural.

The South has lately become the theatre of active operations on the part of the spirits. The Savannah *News*, of January 27th, opens its columns and gives an account of the startling phenomenon.

The manifestations in the South, it seems, have extended to the railroad cars, and in this instance to the car known as Express Car No 1 of the Atlantic & Gulf Railroad. This car has, it appears, been in constant use for about two years past, and has brought up a large number of corpses of invalids who have died in Florida, and it was suggested by those who adhere to a belief in Spiritualism that the demonstrations come from departed spirits. They have been occurring for some time past, and have been witnessed by three parties at different periods. As the subject has excited some interest and has been the source of much speculation in Express circles, the following statement from Mr. E. S. Remington, a messenger of the Express Company of Savannah, was procured. Mr. Remington is well known, not only in Savannah, but throughout Southern Georgia, and his statement can be implicitly relied on. Mr. Remington says of a recent trip:

I left Savannah as usual, at 4:30 p. m., and nothing extraordinary occurred until after passing Live Oak, Florida. At this place I met the messenger bound for Quincy, and checked off freight and money. I then locked my safe and put the key in my pocket. At Welborn I felt for my key, as it was necessary for me to open the safe, and could not find it. I searched everywhere and emptied my pockets of everything, and put them in the desk, but they could not be found. I then took off coat and vest and shook them, but with no better success. I gave up the search, concluding that the key was lost, and that I would have to force the safe open. Six miles below Lake City, while sitting at my stove, the train running at its regular speed, I saw the key fall in front of me, striking near my feet. There was no possibility of any one throwing the key into the car, as the train was in rapid motion.

The next night on the return trip from Jacksonville, between Station 10 and 10½, on the Atlantic and Gulf Railroad, I was lying down on my packing chest and safe, when directly at my head there were three loud, distinct raps. The train was running at the rate of twenty miles an hour, and there was no possibility of any one being secreted in the car. From time to time for some weeks past the whole freight has been apparently, to judge from the sound, thrown about the car, but on examination every thing was found in *statu quo.* Whistling has been heard when the noise of the train would have drowned the human voice. I give the statement of these incidents as they occurred, and am willing to make affidavit to its truthfulness.

Prayers Against Rain.

Talking of prayers (says the London correspondent of *The New York Times*), the archbishop of Canterbury has rather put his foot in it. He has been meditating, like everybody else, on the persistent bad weather, and he has come to the conclusion that it is all because the clergy have not been reading the prayers for fine weather, which are prescribed by the liturgy, so diligently as they should have done. So he has given the clergy a sharp admonition on the subject, and has urged them to make use of that prayer "where the circumstances of the district seem to call for it." In this rebuke the archbishop has struck a false note, and already there is a storm of protest both from clergy and laity. A clergyman writes to the papers to say that he did not use the prayer, and does not mean to, because he does the Creator the justice to believe that He knows more about the circumstances of every district, and what is good for people there, than any of the clergy, or even the fathers themselves. A well-known writer on drainage points out that the excessive rain-fall of the last month or two is only compensation for the want of water in the previous year; that the wells are not yet up to the mark of a sufficient supply of water; and that to pray for a cessation of rain would be to call down upon the people a national calamity. He glories in the consideration that a month's steady rain has given eighteen years' water at the rate of thirty gallons a head. Another correspondent reminds the archbishop that the public health was never in such a good condition as just now, and that is because the rain flushes the sewers, and does a vast amount of scavenger's work which would otherwise be left undone. It is odd, perhaps, to find that there are so many persons magnanimous enough to do justice to the weather, which has certainly been abominable; but one can hardly wonder that the archbishop's letter should have produced some discontent. It is impossible to imagine anything more opposed to the whole cause of modern thought than the idea that it is the duty of the parson of each parish with an eye to the temporary wants of his little pedhington, to request the Deity to suspend or revolutionize the natural laws which he has appointed to govern the planet. It would be rather awkward if the parsons of adjoining parishes, taking a different view of local requirements, were to pray hard against each other. We don't think there is any disposition to scoff at prayer, but only a desire that it should be kept within proper limits. A prayer that archbishops might have common sense, or that the people in a very wet season might be enlightened as to how to make the best of it, would be reasonable enough.

Strange Phenomenon.

The Atlanta *Constitution* gives an account of a strange phenomenon. It appears that a common wash-bowl that has been in use some ten years, has engraved on its bottom the likeness of a woman sitting in a chair. A dog is standing by her side, wistfully gazing into her face which is turned toward it.

Around it are seen trees and rushes growing, while in the background are to be seen a number of angelic personages.

The whole is said to be clear and distinct as if engraved on the bowl.

This engraving, whether engraved by the power of spirits or the odic force, first appeared on the 28th of February, 1868, at the house of James Ball, three miles east of Nixburg, Coosa county, Alabama.

Mr. Ball, that morning, came in from his blacksmith shop, where he had been at work, and as usual, washed his face and went into breakfast. The water remained in the bowl until three o'clock that afternoon, when one of his daughters upon going to the bowl discovered the scenery. Not knowing what to make of it, she threw the water out, and to her astonishment the flowers and figures remained.

The bowl and its spiritual scenery has been preserved. The scenery is as bright and beautiful now as in 1868.

The fame of the wash-bowl has gone abroad, and Mr. Ball has been solicited to exhibit it. He exhibited it at a fair, giving the proceeds to a charitable purpose.

Caution.

This is to caution all persons against doing so, who may wish to send money to H. A. Streight, care of the undersigned, with the expectation that the latter will hold the same on Bank deposit until the former shall execute a spirit painting for the same.

Said Streight receives and opens all such letters—hence we decline to hold ourself responsible in any such cases. The money heretofore received *and deposited by us* in Bank, in accordance with Mr. Streight's agreement, *now is* subject to the order of those to whom it belongs, as Streight has *not in a single instance*, in such cases, executed a painting in accordance with his own proposition, and manifests no disposition to do so.

It must be distinctly understood that there is no money on deposit for others than those to whom we returned a receipt, explicitly stating the fact that we had received the same.

S. S. JONES.

Chicago, February 17th, 1873.

SUSIE M. JOHNSON is at Kansas City, lecturing with success.

MRS. MATTIE HULETT PARRY is lecturing to very large audiences at Leavenworth, Kansas.

DR. H. H. BROWN, 387 West Madison St. Chicago, Inspirational speaker.

PROF. SPENCE'S Positive and Negative Powders for sale at the office of this paper.

P. B. RANDOLPH is now located at Toledo, Ohio, where he should be addressed for lectures, until further notice.

MRS. S. M. FORCE, Wisconsin, please give us your post-office address and we will comply with your request.

BRO. G. B. STEBBINS, who has been lecturing with fine success in Eastern cities, has now returned to Detroit, his home.

LIZZIE GOODELL STEINMETZ and Ellen Goodell Smith, M. D., are open for engagements to lecture on the spiritual rostrum. Address, 812 North Tenth street, Philadelphia.

MRS. ANNIE T. DWYER has concluded to enter the lecture field. She can be addressed at 358 Memphis street, Memphis, Tenn.

MARY A. AMPHLETT has been lecturing to the Spiritual Society of this city. She gave excellent satisfaction.

J. H. RANDALL, trance speaker, will journey from Clyde, Ohio, to New Boston, Ill., by way of Chicago, starting the first week in March. Friends desiring lectures will address him at Clyde, Ohio, until March 1st. After that date, Chicago, Ill., care of RELIGIO-PHILOSOPHICAL JOURNAL.

The London *Times* of a recent date has an article on Spiritualism, and adduces evidence that the beliefs classified under that name are actually spreading rapidly in Great Britain. The editor refers to a volume that he has seen, though it was designed for private circulation only, which recites the most marvelous manifestations, the same being attested by fifty respectable witnesses, whose names appear on the title page. Among these are a dowager duchess, a member of parliament, a nobleman, and many others of rank, and, presumably, of intelligence. The *Times* draws this conclusion from the fact: "Certainly it is time that a thorough and practical investigation cleared this cloud of the intellectual sky, and the task need not be scouted by professors or other learned men, by royal or other learned societies."

J. W. SEAVER, A. E. Tilden and Geo. W. Taylor—Committee—send the following notice. A Quarterly Convention of mediums, speakers and others will be held at Good Templars' Hall, corner of Mill and Munford streets, Rochester, New York, Saturday and Sunday, March first and second, commencing at 10 o'clock, and holding forenoon, afternoon and evening sessions each day. We are assured that the Rochester Spiritualists will try to entertain all in attendance, and believe they will be able to do so. A cordial invitation is extended to all interested in this great spiritual revolution, to attend. Come early brothers and sisters, from all parts of the State, and let us have a profitable reunion in this Bethlehem of Spiritualism. Come with hearts and voices attuned to harmony, and please bring along your text books of spiritual songs; also come prepared to locate the next quarterly Convention. Good speaking and good music may be expected.

J. W. SEAVER,
A. E. TILDON,
GEO. W. TAYLOR } *Committee.*

January 31st, 1873.

[*Continued from First Page.*]

thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

5. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steel.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neigbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

SECOND TABLE, XXXIV: 11, 26.

1. "Take heed in thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. But ye shall destroy their altars, break their images, and cut down their groves.

2. For thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God. Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their Gods and do sacrifice unto their Gods, and one call thee, and thou eat of his sacrifies. And thou take of their daughters unto thy sons, and their daughters go a whoring after their Gods, and make thy sons a whoring after their Gods.

3. Thou shalt make thee no molten Gods. The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib; for in the month Abid thou camest out from Egypt.

4 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male.

5. But the firstling of an ass thou shalt redeem with a lamb; and if thou redeem him not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem, and none shall appear before me empty.

6 Six days thou shalt work, but on the seventh day thou shalt rest; in earing times and in harvest thou shalt rest.

7. And thou shalt observe the feast of weeks, of the first fruits of wheat-harvest, and the feast of in-gathering at the year's end.

8. Thrice in the year shall all your men-children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.

9. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

10. The first of the first-fruits of thy land thou shalt bring unto the house of the Lord thy God. Thou shalt not seethe a kid in his mother's milk.

No doubt some of our theological friends will deny that the first table are the commandments which Moses wrote upon the tables of stone, the last time he was on the Mount, but I see no way of evading it. In the tenth verse the Lord makes a covenant with the people, and one of the conditions of this covenant were the ten commandments. But verse 27 and 28 of Ex. xxxiv, show us that these are the ten commandments which form his covenant.

"And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And, he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."

We are forced to the conclusion that each set of commandments had been copied but not from the same document. Of the morals of these commandments, I shall not now speak. In a chapter on morals I shall show that the Hebrew and Christian Scriptures have no advantage over other sacred books in morals.

Another peculiar feature was the giving of this law upon the mountain top, amid the blazing thunders of Mt. Sinai. Jehovah was not only a Fire-God; but he was also a Mountain God, as was Atlas, Prometheus, Deucalion, the nine Muses of the Aonian mountain. Hermes and a herd of immortal Gods upon the Pierian mountains, Jove, Jupiter, Hercules and others; indeed, it seems that he could not fight only on the mountains, if we may credit the following from Judges 1. 19:

And the Lord was with Judah; and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

The following I extract from Mrs. Child's *Progress of Religious Ideas*, V. I. p. 258:

"Zoroaster came down through the fire unharmed, bringing with him a book of Laws which he said had been revealed to him on the mountain by Ormuzed himself."

Jehovah was emphatically a "man of war," as is Mars of Pagan mythology, and so with a relentless hand, he sends out his servants to kill off all who were unacquainted or not reconciled to the Jewish system of religion with the exception of virgins who were always saved for licentious purposes. At one time the Lord reserved thirty-two of these virgins for his harem. (Num. 31: 17, 40). Thus they lived in the wilderness and amongst the mountains for the period of forty years, breaking upon some of their unsuspecting neighbors, every now and then carrying away all the booty they could get. But then it was necessary that they should wander forty years; for that appeared to be necessary in order to bring the people up.

All nations have had their Exoduses and their divine legislators, such as Moses, Manou, Manon, Minas, and Mexi. It will not be pretended that the Mexican Indians borrowed their Exodus from Moses. If such a claim should be set up, we shall in a succeeding chapter find that they had signs of the cross in this country long before Christianity was introduced. There is a tradition antedating the Christian era many hundreds of years, that Hercules sailed across the ocean directed by the Arrow of Apollo which was no other than the mariners compass. There is no doubt that the aborigines of this country in some way borrowed their customs from the ancient Hindoos or some other contiguous nation. Below we give a traditionary account of the Exodus of these people similar to the one under consideration:

"A warlike tribe of North Americans,' says the legend, "under an experienced chief, and directed by the God Vitzliputzli, who holding in his hand a rod formed like a serpent, was seated in a square ark made of reeds, called the throne of the God, the four angles of which were surmounted by serpents heads. The ark was borne by four priests and thus protected the people set out in quest of a settlement, assured by the God that they should conquer every enemy who might be rash enough to oppose their design. They marched and encamped by the direction of Vitzliputzli, who during the continuance of an extended rest revealed the mode of worship which was most acceptable to him and dictated a code of laws to be used when they had taken possession of the land of promise, and also distinctly marked the place of their settlement to be upon a lake abounding with lotus, on the borders of which they should find a fig tree growing out of a rock where was perched an eagle in the act of devouring his prey. In the midst of their encampment a tabernacle was erected, which contained an altar for the reception of the sacred ark, on which their God was triumphantly seated."—(Hist. Initiation, p. 207).

Says Taylor, (Astro. Theol. Lect. p. 120): "Every nation upon earth had in like manner its Book of Exodus, or fabulous legends which supplied the place of a history of the supposed origination of their line of ancestry. The Odyssey of Homer, the Ænis of Virgil are each of them, Books of Exodus, detailing the supposed wanderings, sufferings, bondages and coming out of bondage of the imaginary founders or fathers of the Greek and Roman nations, with the only difference that they are better Exoduses, more congruous with themselves, more within the limits of poetical probability, though not more true than the Mosaic Exodus. Thus that of Greece begins:

"The man for wisdom's various arts renowned,
Long exercised in woes; O muse resound;
Who, when his arm had wrought the destined fall
Of sacred Troy, and raised her Heaven built wall,
Thro' various climes with ceaseless ardor strayed,
Their manners noted and their realms surveyed!"

(TO BE CONTINUED.)

D. W. HULL has been lecturing at Jackson, Tenn. His lectures have been well received in the South.

WILLIAM DOSTER, of Red Oak, Ga., is a newspaper and magazine agent. Special attention paid to all Spiritual reform publications.

DR. D. P. KAYNER will answer calls to lecture on Sundays, anywhere within one hundred and fifty miles of St. Charles, Ill. During week days he will be at home to attend to patients. Address him at St. Charles, Ill.

CAPTAIN R. H. WINSLOW will lecture in Cleveland, Ohio, February 23d; Kirtland, Ohio, March 2d; Council Bluffs, Iowa, during April. At his last lecture in this city, he described many spirits that were recognized.

"CLOCK STRUCK ONE." In answer to numerous orders for Mr. Watson's book, we announce that a new and enlarged edition will be published the ensuing Spring, when we shall be prepared to fill orders to any extent.

LETTERS OF FELLOWSHIP were granted to Brothers George A. Fuller, of Massachusetts, and J. C. Marshall, of Kansas, constituting them in *legal parlance*, "Ministers of the Gospel," thereby authorizing them to perform the marriage ceremony in due form of law.

THE Savannah *News*, speaks as follows of Dr. William Persons: "He is known as 'the great magnetic physician,' and is stopping at the Pulaski House. Numbers of people have visited him, and they are enthusiastic over his amazing success. He brings a large number of letters, testimonials of the same sort."

JUDGING from the comments of the city papers published at Atlanta, Ga., Mrs. Ballou's lectures are creating great interest. She has also lectured at Columbus, Ga. She has challenged the clergy to hold a discussion with her, but none appear to be willing to meet her in debate.

OUT.—We are out of all numbers of the JOURNAL previous to No. 23, of Vol. 13. We take great pleasure in furnishing subscribers, free of charge, back numbers when we have them. We assure our friends that a paper is mailed each week to every subscriber. When a paper fails to reach its proper destination, it is the fault of the United States' mails, or employes of the same.

City Entertainments.

[For the week ending, Feb. 23d, 1873.]

MCVICKER'S THEATRE.—Madison street, between State and Dearborn streets. Monday evening, February 17, and until further notice, Edwin Booth will appear as Lucius Junius Brutus, in John Howard Payne's great Roman Tragedy. Mr. Edwin Booth was welcomed cordially back, on Monday evening, after an absence of more than two years. The audience was large, and of a high degree of culture, like those usually gathered at our best theatres to see the gentleman who can justly be called the most intelligent and intellectual actor in America.

AIKEN'S THEATRE.—Corner Wabash Avenue and Congress street, Aiken & Lawler, Managers; W. H. Harrison, Business Manager. Rubinstein Farewell Concerts! Rubinstein-Wieniawski Farewell to Chicago. Friday evening, Feb. 21, at eight o'clock; Saturday afternoon, Feb. 22, at two o'clock, only Gala Rubinstein matinee; Sunday evening, Feb. 23, at eight o'clock. Mr Grau and Messrs. Aiken & Lawlor have the honor to announce as above the last Rubinstein Concerts in Chicago, and the farewell appearances of Anton Rubinstein, the greatest living pianist; Henri Wieniawski, the world-renowned violinist; Mdlle. Louise Liebhart, the celebrated London soprano; Mdlle. Ormeny, the distinguished contralto; Mons. L. Rembielinske, accompanist.

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. A fine bill is given at the minstrels this week, and a large house greeted the first performance last evening.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. "The Serious Family" and "Barney the Baron" are meeting with great success at Hooley's. The same bill will be repeated each evening until further notice. The play is pleasing and attractive, and should draw a crowded house.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

HEAT AND COLD.

A Communication from Professor Hare.

At a public circle held in this city last summer, when the mercury was ranging in the upper part of the nineties, a gentleman asked the spirit who was speaking through Miss Grover, what was the cause of the intense heat? This was looked upon by some as a very simple question. After a brief pause the medium under a new influence said: "Magnetism is warm; electricity is cold; the proper balance of these makes the temperature of the atmosphere, such as is pleasant and desirable; a preponderance of either will give you the extremes of heat or cold." Suffering as we have from the intense cold of this Winter, we have frequently reflected upon this reply, which seemed to us at the time to be a very philosophical one, and to day rising from a bed of sickness, we have requested our friend, Doctor Hare, to give his opinion upon this subject. He says: "I have been learning many things which I did not know in several departments of life, and have therefore been rather indisposed to communicate much of late. The subject you refer to is one that I have been deeply interested in, both before I left your sphere and since I came here, for although our physical bodies here are not subject to the influences of heat and cold as they are on the earth plane, still we realize something of this when we come into the atmosphere of earth, and especially do we know of its influences upon our mediums. I would have some of our good Orthodox friends take this matter into consideration in their descriptions of a burning hell, and the torments of spirits therein. I do not hesitate to declare that you can no more burn a spirit than you can burn a thought, and though the world has tried to burn the latter out for ages, it has never succeeded. It is only as spirits come into the atmosphere of earth, and into close relation with earth's children, that they are at all conscious of the changes of temperature which affect you so seriously.

The position presented by the medium to whom you refer is, in the main, true. It was given to her by an ancient philosopher. I was present when he gave the thoughts to her for the meeting. Electricity moves in straight lines, and at angles, as may be seen in the thunderbolt or any other flash of electricity. Electricity is cold in itself, although it produces such a disturbance in the elements of bodies, that it causes them to enter into such active motion as to cause combustion.

Magnetism moves in spiral lines and curves or circles, as is easily perceived in many familiar experiments with it; it is warm, and does not often produce such violent disturbances of the elements of bodies, as to cause combustion in the manner that electricity does. You must bear in mind that when we speak of electricity or magnetism, we refer to that which is on a plane to be recognized by you while there are thousands of degrees of refinement. The electricity and magnetism which is perceived by persons upon the earth plane, are the most crude and external forms, while within these are degrees after degrees of finer and more subtle electricity and magnetism of which you can have no cognizance in your present state. As these become more spiritual they are only realized by those who are spiritually unfolded. The natural man knoweth the things of a man, but that which is spiritual can only be discerned by those who are spiritually unfolded. The changes of temperature are produced by the action of the more external forms of electricity and magnetism, and when mankind have learned more of the nature of these, as well as some of the more refined forms, they will acquire the power of controlling these elements better, and there will be but little effort required, not only to regulate the temperature of your houses which is now done by the combustion of substances, which throw out magnetism and produce warmth; but large sections of country will be regulated in temperature with much more ease than you now warm your dwellings, and by this knowledge machinery will be propelled; and before you have consumed all the coal and wood from the earth, the spirit of man will have progressed so far that in the knowledge he has received, he will be able to regulate the temperature of the various sections of the globe so that there shall be no need of fire for that purpose.

These grosser forms of electricity and magnetism which now play such an important part in establishing and maintaining the temperature of your globe, are under the influence of the finer and more spiritual forms of the same, and it is through these latter that man will acquire the power of controlling the former.

In the spiritual spheres there are many spirits who have the power to regulate these things now, and so simple and perfect are these laws found to be when understood, that this is accomplished without any great effort on the part of spirits. It will require greater effort to do this upon the more external plane, and the result will not be so perfect, but just as sure as you are able, by the combustion of fuel, to regulate the temperature of your houses in the winter season by supplying the wanted magnetism to produce an equilibrium, so also shall you be able to do this upon a grander scale in the atmosphere around you, the law being the same.

It is by the generation of a fine electric and magnetic aura in the physical body, that the temperature of warm blooded animals is maintained so nearly uniform amid all the changes which take place around them. This function is not entirely involuntary, for many a person has withstood the influence of intense heat or cold by the exercise of the will under circumstances in which those who could not use such will power would perish.

You have illustrations of this in the cases of those persons, who have been called fire kings, who have gone into rooms at a very high temperature, in which meat would be cooked in a few minutes, while by the exercise of the will in generating electrical force, they have overcome and rendered latent the superabundant magnetism which would otherwise consume their bodies. The same is true of intense cold which by inducing sleep and arresting the action of the will, produces death.

There have been numerous instances in ancient, as well as modern times, where spirits have so far influenced their mediums, as to protect them from the influence of fire. The story in the Old Testament of the men being cast into a burning fiery furnace, which was considered apocryphal by many, has had its counterpart in the case of Home, and other modern mediums who have held fire in their hands in the presence of numerous witnesses.

It is improper for man to go into high northern or southern latitudes until this power is acquired by which he may withstand these temperatures or rather until he has learned to regulate the temperature upon a grand scale in all regions, which I am assured he will do, and thus make our planet habitable in every region, so that neither the fierce heat of the torrid zone, nor the intense cold of the frigid will be any longer a barrier to man's cosmopolitan tendencies.

Long before the regions of the earth which are now adapted for man's residence are filled with population, these changes which will extend the area of habitable land, will take place, and with these changes of temperature will come also a knowledge of the means of making the earth much more productive of that kind of food that is adapted to man's wants in these higher conditions of life, which will then be experienced on earth, food consisting of grains and fruits.

Mankind need not waste their time in vain regrets about the exhaustion of fuel, land, or food for the human family, because the same fatherly and divine power that has marked its footsteps in all the ages of the past, will regulate all these things in a more beautiful economy than has ever existed in the past. The march is ever onward. There is no such thing as going back with God or nature. The only thing that you need regret is your own imperfections and shortcomings, the results of ignorance or carelessness which it is your duty to seek by all the means in your power to overcome and remedy in yourselves and your children.

The future of our earth as seen from our spiritual stand-point, is to be grander and more beautiful than any conception you can now have of it, and while it is natural for you to feel that it is blessed to live in this age when progress has made such rapid strides, it will be still more blessed to live in the future ages of the world, and while you may be happy in gathering up the treasures which lie all around you in such profusion, and rejoice, too, that you shall soon come up to a higher and better life, those who come after you will have still better times, and as the world of outer and inner life become more nearly one, the beauty, glory, and happiness of life will be inconceivably grand. Let me say, then, in conclusion, "Remember Lot's wife—look not back."

In Memoriam---H. Ryland Warriner.

"Gone to thy Heavenly Father's rest."

Our brother passed away from the shores of time on the 31st of January, 1873, in the forty-ninth year of his age. He was a native of Massachusetts, but for many years a resident of Philadelphia. Soon after his arrival here, he occupied the position of Principal in one of our Public Grammar Schools. In 1857, having studied the profession of law, he was admitted to the bar, and there seemed to be marked out for him a distinguished career, being an excellent classic scholar and an eloquent orator. Few persons had warmer personal friends than he had, and a large circle of these now feel that they have experienced a great loss in his removal from our midst. As we stood by the side of the open coffin and looked upon his noble and kindly face, a voice seemed to say to us, "It is wrong. Such a man in the prime of life, and of usefulness on earth should not pass on thus," and then the words of this beautiful hymn came to us:

"There's a land that is fairer than day,
And by faith we may see it afar,
For the angels wait over the way,
To prepare us a dwelling place there.

CHORUS: In the sweet by and by
We shall meet on that beautiful shore,
In the sweet, by and by,
We shall meet on that beautiful shore.

We shall sing on that beautiful shore,
The melodious songs of the blest,
And our spirits shall sorrow no more,
Not a sigh for the blessing of rest.

CHORUS: In the sweet, etc.

To our bountiful Father above
We will offer the tribute of praise,
For the glorious gift of his love,
And the blessings that hallow our days.

CHORUS: In the sweet, etc.

To that land our brother has gone, and his friends who have gone before, have come to meet him, and to greet him with a hearty soul welcome, and while we may feel that our circle is broken, and a bright link has gone from it, they can say it is added to theirs. Brothers and sisters, relatives and friends, will crowd around the new-born spirit with welcome plaudits and kindly greetings, and for him there is no loss; the treasured gems of classic lore; the deep earnest love, those strong emotional feelings which marked him here and made him what he was, are his yet, and in the new home they will shine with greater brightness and beauty, and the works of a life so nobly begun will go on and on throughout eternity and we who have known him here, and who feel that around his memory clusters so many precious recollections, may look forward to meeting him in the bright beyond, "The land that is fairer than day." We need not recall to those who knew him, our brother's life record—it is our common property—it is sacred and a rich legacy that he leaves of that which is noble and true and can not be lost.

As we look back over these precious memories, we shall gain strength for the battle of life, and be better able to go forward in the work which is appointed unto each one of us, and when the hour comes to us, as it came to him, that the language shall be sounded in our ears, "Steward, give up thy stewardship, for thou shalt no longer be steward here." May we go as he went, peacefully—quietly as one "who lies down to pleasant dreams."

Attention.

Those who have sent money, post-office money orders, or bank checks, for new subscriptions, renewals, books or for any other purpose, prior to the first day of the present month, and have not had their requests complied with, write immediately, and state about the time such remittance was made; and if post-office money orders were sent, give their numbers and dates, so that we can look the matter up before it is too late to conveniently do so.

The letter stealing business has been carried on at an unparalleled rate for a few months past.

We caution everybody to remit by *post-office money orders*. It only costs *five* cents for all sums under ten dollars now, and that we are willing to allow, rather than have the risk of losses rest upon our patrons.

Again we call the attention of the readers of the JOURNAL to the Petition to Congress, published a few weeks ago, and ask each one to cut it out and circulate it for signatures. Let us *move together* for one *national reform* that shall, at least, be of practical utility for the great mass of the people.

The Eye was Saved by Spirit Direction.

MRS. A. H. ROBINSON, DEAR MADAM:—Allow me to call myself to your remembrance as one who called on you last February, to consult you regarding my son who, some years ago, got a piece of percussion cap in his eye, and from the effects of which he was suffering severely at that time.

I returned home, procured the materials prescibed by you, and began to use them. For a time the eye became better and worse by turns. Finally it became very much inflamed, and culminated in an ulcer on the eye, and one night when suffering most intense pain, the ulcer burst, and we supposed the piece of cap came out, as you said it would; but being in the night we saw nothing of it. The eye has resumed its normal condition, and is as strong as the other; looks bright and clear, as though never effected. I feel as though I could never sufficiently thank you, for if I had not seen you, I would doubtlessly have allowed an operation to have been performed, which might have resulted in the loss of his eye

Trusting that your great gift may become more fully known and appreciated, and that our beautiful Spiritual philosophy may yet be the means of rendering *all* mankind happier and better, I subscribe myself your friend,

MRS. MARGARET GRISWOLD,
Sullivan Centre, Livingston Co., Illinois, January 19th, 1873

Medium's Column.

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—:o:—
MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.
Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought *en rapport* with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.
One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.
MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.
TERMS:—Diagnosis and first prescription, $3.00; each subsequent one, $2.00. Psychometric Delineation of character, $3.00. Answering business letters, $3.00. The money should accompany the application to insure a reply.
☞ Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of *reporter, amanuensis*, and postage.
N.B.—MRS. ROBINSON will *hereafter* give *no private sittings to any one.* If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Inner-Life Department.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philade'phia Circle of Light.

Dialogue.

[Needeigh, the teacher in spirit-life of Ogaretta, one of the medium's Indian guides, carries forward a dialogue with an unknown spirit, illustrating the method of instructing spirits who need and desire instruction.]

NEEDEIGH—This is life eternal! Oh! what joys here are found that I am not able to communicate, because there is no tongue, even when guided by the angels that could speak or express the joys of this life. There are many evidences of these joys found by the wayside of life, and now as resurrected spirits, let us endeavor to demonstrate to mortals what life is! That which is passing away constantly is not life, but death. The sun rises in the morning on life, but before night it goes down upon the death of some friend; this is not life. This is life eternal, that after the seed of life is sown, it will only bloom in another world beside this.

UNKNOWN SPIRIT—Oh! how much yet is to be interpreted concerning the book of truth.

NEEDEIGH—All that comes through the book of truth is life.

UNKNOWN SPIRIT—I was taught that life was passing through the sufferings of earth-life.

NEEDEIGH—Those experiences are, indeed, a necessity, but a very small part of the life of the great part and future eternity.

UNKNOWN SPIRIT—Why did not some spirit come to me from the higher intelligences and give me this knowledge in earth-life.

NEEDEIGH—It is because you ever were wrapped up in your cloak of darkness, which almost proved a living death to you while in the body.

UNKNOWN SPIRIT—How am I to cast aside this cloak of darkness?

NEEDEIGH—I come to let you know that you are just beginning to understand the power of individual salvation, and how it is best accomplished.

UNKNOWN SPIRIT—What further instruction do I need on salvation, and who is my savior?

NEEDEIGH—Ah! there is a power and importance in that word "*is*." *I* stands for individual, and *S* stands for salvation, combine both, and you realize *Individual Salvation*, as well as your *Individual Savior!*

UNKNOWN SPIRIT—Then am I to journey onward to the realms of light with the thought that mortals must seek and find their own *Individual Salvation?*

NEEDEIGH—Exactly so.

UNKNOWN SPIRIT—Am I to understand that we are each our own *Individual Savior* throughout the eternity of the future?

NEEDEIGH—Yes; go forward with the thought to life eternal, that *Individual Salvation* is the only savior of the entire world.

UNKNOWN SPIRIT—Then we must rely upon our own sufferings and experiences to aid us in acquiring the necessary knowledge to travel forward in the paths of progress?

NEEDEIGH—You are correct. Individual knowledge is the only method known to us to enable *all* to climb to the highest chambers of peace, truth and love.

UNKNOWN SPIRIT—Oh! how sweet to come here at this time, and bring such a spirit as has communicated with me, and who has now returned to higher chambers of intelligence. She came to let the world know that there is eternal life and intelligence. [Needeigh pronounced Needy].

Prof. Hare.

What a vast subject, my friends. What a vast territory to travel over and survey, is the question of *Individual Savior* and *Salvation*, and what a significance it has if individual salvation can only make each woman and man their own savior. It will bring to us a true knowledge of the existence of life eternal.

What is the kingdom of Heaven? It is individual salvation; it is a knowledge of this great truth—then let the world hear more of it. Individual salvation is only to be gotten within that grandest of all laboratories of truth, the soul. Oh, the time has come, has already dawned when the churches are to be shaken, and they will be overturned. We have only to let a little drop of this individual salvation flow, which will yet liberate all from oppression. There is within each one's bosom, a yearning for individual salvation. This something will not destroy, but it will save humanity.

Charley Kingsford.

I could tell of a certain church in Philadelphia, whose tables have been so naughty as to *tip* and have *raps* on the Lord's Holy Day, at a circle in that church, but they do not want the outside world to know what is going on within the church. What will be done with this condition of things? My name is Charley Kingsford, and my father was a member of the Ministers' Circle in this city.

George Washington.

Only a few words, and they are, in reference to my country. I do not care what others may say, but I come at this time with a watchful eye over the interest of this land. Why can I not come, and have a fatherly care for my child. Oh! peace, what a blessing. I still continue to work, and will in conjunction with others over the sea, work on for universal peace, and may the time soon come when we shall have it throughout the entire world. Oh! how much the spirit world is doing to make this structure more complete. The capital shall yet be finished with hands that are not mortal, in such a manner that truth, peace, justice and intelligence shall reign triumphant throughout the whole land.

Joshua Thompson.

My name is Joshua Thompson. I don't want my wife to go on the way she does, crying for me, because I am not dead. She takes this paper some of the time. She is not able to take it every week. I will bring her here, and show her my name upon the arm of this medium. Tell her that things will go better with her after a while. Tell little Harry that papa is round him to look after him. I find some here who had plenty of the world's goods, but I am a good way above them. I don't understand why it is. I lived in Pencader Hundred, Delaware.

Jimmy McGrath.

I am "Old Jimmy, the well-digger," as they used to call me, but my name was McGrath. I was a Catholic, and was born in Londonderry, Ireland. Some of my friends told me to come, and look out for something, that was not a white, nor a Nager [the medium's Indian guide]. She is a good instrument in nature's carpenter shop to level the plane of truth. I saw this country from the vessel as I was going up top, but I see that your streets are not paved with gold, but they are paved with truth.

A Priest.

Oh! I was a priest, I will not give my name! What I might have done if I would, and it would have been better for me, as I now would be still higher, but I have to come back and work out those conditions I failed to while on earth. I find that I have to work out my own salvation.

The Proposed Mass Meeting of the Spiritualists of America.

BROTHER AND SISTER SPIRITUALISTS: Having been impelled, as I firmly believe, by my *spirit friends*, and by a consciousness of conditions existing in our national cause detrimental to the interests of Spiritualism, I entered upon the laborious effort to assemble the Spiritualists in a mass-gathering to discuss our outlook, and if possible, to plan for enterprises that shall be for future benefits. I intend to prosecute this effort until I am satisfied such a meeting can be successfully held, or else that it is not generally desired. I have received fifty-four signers to the call. I find, however, that some of our speakers and most prominent friends, are very shy of attaching their names to the Call, the reasons urged being as follows: "The meeting will not be fully represented by attendance from all parts of the country. Fanatics and the friends of Mrs. Woodhull will be there in force, to overrule the meeting, and bring about different results than those desired." Such are, doubtless, well-founded fears. These fears should, however, be the cause of the success we wish for.

The meeting should be a harmonious gathering of Spiritualists, to discuss and plan their public enterprises. Neither Mrs. Woodhull, nor any other individual, should have demands upon, or be allowed to use the meeting for private purposes. I feel assured that neither she, nor any one else, will endeavor to create discord, or to prevent a calm and unimpassioned discussion during each session. My opinion is, and I find a prevailing agreement with it, that the course of Mrs. Woodhull in her public life, should not be discussed by the meeting, for the purpose of either condemning or applauding. Of course, freedom of speech can not be suppressed. But a request can be made to abstain from any discussion that shall undermine or rupture the meeting. I am assured that Mrs. Woodhull and her friends will not force her particular claims (if she has any) upon the meeting, or discuss her peculiar doctrines, unless the same are attacked. With this outlook upon this point, those who entertain fears thereof, will have them dispelled. Now, to insure a truly Spiritualistic meeting, we want the names of our prominent men and women upon the call and their attendance at the meeting. With all our boasted self-sovereignty, we have not ceased to be led—to be influenced by others.

The majority of our speakers are waiting on each other to sign the Call or signify their adhesion to the movement. Our papers are waiting on the speakers. Our people are waiting on both these.

A full and representative array of names to the Call will give the movement force; our friends will be inspired with confidence, and the attendance at the meeting will be large and completely representative. Will you not, then, forward me your names to place them upon the suggested Call? If not, will you please inform me whether you will or not attend the meeting, should it be called? It is the present intention to call the meeting to assemble in Cincinnati, probably, the last week of May.

Liberal accommodations will be made by the friends for boarding and lodging those who shall attend.

The Hall will, without doubt, be furnished free to the meeting. Railroads entering said city have agreed to carry those attending at reduced rates.

The proposed meeting will, probably, not be in condition to legislate very much for Spiritualism, but will prove of much use, provided it shall be indeed a Mass Meeting for the future of our truly great and suffering cause.

Hoping that each person interested in the movement will sign the Call and attend the meeting, I am truly and devotedly desirous that we shall, while depending upon the angel world, depend upon ourselves also, to make Spiritualism popular, powerful and useful, in reforming mankind from sin, ignorance and bigotry. Ever for Progress,

G. W. KATES.

Cincinnati, Ohio.

J. L. Potter's Report.

BRO. JONES:—My report for January is as follows: Places visited—Garden City, Vernon Centre, Sterling Centre, Mapleton, Winnebago City, Albert Lea and Bancroft. Number of lectures given, twenty-one; number joining Association, seventeen. I have received in collections and yearly dues, sixty dollars and seventy cents. My expenses have been three dollars and twenty-five cents.

The cause is growing rapidly in this part of the State. We are having real genuine revivals this Winter; the best minds are turning their attention to the subject. Many say, after listening to a course of lectures, "If that is Spiritualism, I am a Spiritualist." I have never been able to get into Winnebago until this Winter. We have a good opening there.

Harry Bastian is wanted in this part of the State. He can do well here. Albert Lea will employ him for one week, and other places in proportion. He can correspond with A. H. McMillen, Albert Lea; David H. Jorse, Winnebago City; Martin J. Pratt, Sterling Centre; E. P. Evans, Garden City; A. Tibbettes, New Ulm. Some such medium must visit us. The people want to see some of the wonders they read of in the JOURNAL, and *Banner of Light*. We are snow bound. The roads are all blockaded. The Southern Minnesota has not been doing any thing but dig snow for the last three three weeks, and the prospects are not very flattering yet. I don't know when I shall be able to get away from here. Am two weeks behind time now. We cannot get any mail or send any away—so we hang on probation—not knowing whether we are elected to Heaven or Hell, until the cars run. Then we are heavenward bound for work, and the good cause of Spiritualism will win heaven for us. Many have been frozen to death during the month, and much of the stock has perished. All say that this is the coldest winter they ever saw in Minnesota. Spiritualists of Minnesota, you have no cause to complain. If we work together and work earnestly for the right, we shall certainly win, for truth is ours, and angels are our supporters. One spirit controlling a Wilson or others I might mention, can put a thousand Orthodox to flight, and two spirits ten thousand, and I am perfectly willing to let them fly. Address Northfield, Minnesota.

I am respectfully,

J. L. POTTER.

Albert Lea, February 1st, 1873.

SPENCE'S celebrated Positive and Negative Powders, for sale, wholesale and retail, at the office of this paper.

Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

RIPON, WIS.—J. S. Avery writes.—We all like the JOURNAL, and would hardly know how to do without it for the glorious truths it contains. It is spiritual food not only to us but to several other families here that are too poor to subscribe for it.

PONTOOSUC, ILL.—John Moyes writes.—I wish your JOURNAL could be placed in the hands of all the people in the land so that superstition and ignorance would be driven from their minds. Success attend it.

GREECE, N. Y.—S. Hayford writes.—The wreath I have of Mrs. Blair's painting, is five feet in circumference on a board 22x28 inches, with a large variety of flowers that every one remarks are perfect. It was "painted in less than three hours," as sworn to by four candid men.

ANCORA, N. J.—Geo. Hutchins writes.—I sent two dollars to Mrs. A. H. Robinson for her Tobacco Antidote. I commenced using it March 1, 1872. I have succeeded in abstaining from the use of tobacco with but comparatively little inconvenience to me, though I had been a user of the weed for about forty-seven years.

POTSDAM, N. Y.—Harriett B. Crane writes.—We have very few out and out Spiritualists here in Potsdam. There are many who are thinking deeply and wishing so much it was a little more popular, but they dare not come out at present. Those of us who are known to be the true blue, are poor in purse but rich in all that serves to make up true riches, but this will not hire speakers, so it is seldom we are allowed this blessing.

PLOTTSVILLE, WIS.—J. B. Tupper writes.—The work of Spiritualism goes steadily and even rapidly onward. The inquiry is more and more for its lessons and manifestations, embracing as they do the highest behests to man, and as the JOURNAL is an important instrument for the dissemination of light, all Spiritualists, especially those in the more active field as speakers and mediums, should use extra efforts to obtain subscribers.

SOUTH ADAMS, MASS.—Mrs. H. E. Burton writes.—We had some experience with VonVleck some two years ago, and can testify to the truth of most of the statements we have seen in the JOURNAL respecting his character. By that name, however, he would not have been very graciously entertained, but in the introduction we understood the name to be Vaughn—Dr. Vaughn, of course. As he was a healer and practicing physician, he managed to get six or seven dollars for examinations and healing by laying on of hands. The cloven foot was discovered, and he left.

METAMORA, ILL.—L. A. Perry writes.—I am the only professed Spiritualist here, and am the only one that takes your valuable paper, which brings the true bread of life to my hungry soul every week, and I am determined that it shall not be so long if I can help it. I send mine forth among the people as soon as I read it. I feel as though the good news and glad tidings must reach every ear. There are several that read my paper now, and I think it will not be long before they will feel as I do, that they can not do without it. I have had circles in my family every Sunday evening since my return from the East.

EVANS, COL.—H. Nicholson sends $10 and says: I want the good old JOURNAL. There are several progressive minds here, one at least, that takes the JOURNAL. Now if you will be so kind as to send it to this place,—it was sent to me at Oak Creek, Wis., I would be very glad and will try to send you a few subscribers, but if you can not send it to me any longer on credit, then stop it and I will remit the balance just so soon as I can, for I do not mean to do without my paper any longer than I can help.

Thanks, brother. Your remittance, together with your assurance that you will make an effort to procure other subscribers, is very acceptable. There are many more in arrears for similar amounts, and some even larger—will not they, too, wake up and do us simple justice?—[ED. JOURNAL.

CAWKER CITY, KAN.—Mrs. E. L. Griffin writes.—I was advised by some of my Illinois friends not to agitate the question of Spiritualism here for fear it might not be popular; but I love the dear old paper and the glorious truths it teaches too well to sit down like an idle drone and not make myself heard in this lively little town of the West. There are souls here to be saved, and why should we not exhort them to take the only road to true happiness and Heaven by subscribing for that bright standard of life everlasting, the RELIGIO-PHILOSOPHICAL JOURNAL? Our hearts and homes are ever open to welcome all mediums or speakers that would feel it their duty to visit this place. There have never been any here to my knowledge. We would be happy to have some good test medium visit us; think we could make it profitable for them besides encouraging us in our good work. I send you the names of seventeen subscribers, with remittance.

SIOUX CITY, IOWA.—L. S. Meeker writes.—In JOURNAL No. 20 is defense of Mrs. Blair, spirit artist. As my experience of spirits and Spiritualists date from the lecture given in this city by the Gentle Wilson and the current volume of the JOURNAL, I feel moved to ask a question, if it is in order. I saw in a previous number of the JOURNAL that Mrs. Blair in giving tests before the Convention at Belvidere, Ill., that her husband, Mr. Blair, was on the stand and that he moved the light, etc. The question arose in my mind, is not Mrs. Blair under mesmeric influence, and is not Mr. Blair the "will," the painter that guides the so-called artist's hand? I am not versed in the subject of mesmerism only what I have seen done by itinerant lectures, and they appeared to control all the powers of the subject, and cause them to do and see as they willed.

LITTLE PRAIRIE RONDE, MICH.—C. W. Thorp writes.—I have been a reader of your JOURNAL for four or five years, and read it the first out of seven papers that I am taking. I feel that I could not do without it. There are a few copies of the JOURNAL taken in this village and a few open and avowed Spiritualists; but as yet we have not succeeded in getting a society organized, but think we shall before long. There is a good chance for lecturers to do a good work in this vicinity—they will be well cared for and paid according to our numbers. Should E. V. Wilson or some other pioneer that can open the eyes of skeptics, conclude to call on us as they are passing through on the M. C. Railroad, we will meet them at Decatur, bring them over and return them to the railroad again free of charge, and board them while with us also. Any good mediums (test preferred) wishing to avail themselves of the above opportunity, will please direct a letter to C. W. Thorp, and it will be attended to promptly.

SPRINGFIELD, OHIO.—Geo. M. Taber writes. The cause of Spiritualizing and Liberalizing humanity goes bravely on in our community, since our Sister Addie L. Ballou finished her three months' engagement with us. Our society was poor and in debt, but the spirit of progress is strong and vigorous, and we have lost nothing by recuperation. We organized a morning class, taking the "Manuscripts of Moses" as the subject of our investigations, comparing commentators' opinions with common sense and science, and we have grown in the faith of our beautiful philosophy. Sunday evenings we meet in general Conference, and discuss questions that none but Liberalists dare handle. Our last question was one that I would like some of our best writers to devote a chapter to. It was this—"How much are we dependent upon inspiration and impressions for thoughts generated? Or does the mind independently originate thought? Are we ourselves, or are we machines, or both?" Who will respond? Last Sunday Sister Elizabeth Coit, of Columbus, Ohio, delivered the funeral discourse of our departed Sister, Emma P. Welch, which is seldom equaled in effect by our most prominent lecturers. Our good Sister Lucia H. Cowles, of Clyde, Ohio, commenced an engagement with us February 2d. She has been with us once before and gave us excellent satisfaction. She is radical, but has succeeded well in drawing in outsiders. Societies too poor to pay lecturers may find benefit to themselves by following our example and working within themselves.

ROSCOE, ILL.—Lydia Love writes.—We have had quite an excitement here. Mr. and Mrs. Blair have been stopping with us for two weeks. Father invited some of the members of the different churches to see her paint blindfolded. They were all perfectly satisfied there was no deception, and bought the pictures she executed while in their presence. This soon spread like "wild fire" among the inhabitants of our village, creating a great sensation among our Orthodox friends. They soon saw they had admitted Spiritualism to be true, and knowing their church could not prosper under their acknowledgement, they sent to Belvidere for a Mr. Philipps who pretends to expose all mediums. Mr. Philipps came and pretended to show them how it was done by shutting her eyes and drawing her scalp down and raising it after the bandage was put on so he could see underneath the pads. Father being somewhat provoked, placed fifty dollars in a friend's hand who was not prejudiced, saying to Mr. Philipps if he did not believe she could paint thoroughly blindfolded, he might put up fifty dollars against fifty. The committees were all members of the Orthodox church. They dared not come to time, and made father promise he would put nothing in the papers in regard to the matter, but I thought I would write to you giving particulars.

CHESTER VALLEY, PA.—S. Matlack writes.—I have been using the box of Tobacco Antidote that you sent me for nine days, and must say that I feel the want of tobacco but seldom, though I have used it for thirty years. I have every confidence in its enabling any one to abandon the use of tobacco that wishes to, although I have used but about one-third of my box. The length of time I have been using the antidote is scarcely long enough to intend this for a certificate, but having told others how it appears to be acting on me, the wish has been expressed by two of my neighbors to get boxes for them. It certainly is a very great relief, leaving the brain more clear, besides relieving the pocket of considerable tax by not wanting tobacco. Inclosed please find four dollars for two boxes, or if you can send it for less, do so, and let me know what you can sell it for at wholesale. I will act as agent, provided the amount exacted for wholesale packages is not too large, as I should not want too much money lying in uncertainties. Not much uncertainty, however, when a man once understands the disadvantage anything of the nature of opium or tobacco has on his development.

We supply agents with Mrs. A. H. Robinson's Tobacco Antidote at twelve dollars per dozen Keep no open accounts with any one. On receipt of the money for a dozen boxes or more we send them prepaying charges. It is a sure remedy when used according to directions on each box.—[ED. JOURNAL.

ERIE, ILL.—Joseph Grover, M. D., writes.—We are few in numbers here, but we are stanch Spiritualists, rooted and grounded in the faith of spirit communion, and there is an awakening of thought and a general inquiry among outsiders. I keep the dear old JOURNAL lying on my counter for all who come in to pick up and read; and I talk Spiritualism and JOURNAL to all who will listen, whether saint or sinner. When not obliged to wait on some customer, I pick up the JOURNAL and read of the wonderful tests of spirit power given through E. V. Wilson. The listeners look up in perfect amazement and ask, Are these things so? Quite a novelty took place in our town on Christmas day, a couple being married by a Spiritualist, and a woman at that—viz: the Rev. Mrs. R. M. Wonser, who by the way is an excellent medium for speaking, healing the sick and giving tests. As the ceremony was a change from the old form I will give it in full. The couple arose and joined hands. She then addressed them thus, "Frank M. Campbell, in the presence of these visible and invisible witnesses, you take the woman you hold by the right hand to be your lawful wedded wife; and you, Hattie Taylor, in the presence of the same, etc., (assent given) by the authority vested in me by the statute laws of the State of Ill., I pronounce you husband and wife. Stepping forward, clasping both their hands in hers she continued "Hand in hand and side by side as you travel the rough journey of life together, may your pathway ever be lit up by the beautiful sunshine of love. May the deepest affections of the human soul blend and harmonize your natures in one. So shall your pathway be strewn with flowers. Long may you live and enjoy each other's society and be a prop and a stay to each other in your declining years. May the good angels guide, guard and direct, while the choicest of Heaven's blessing rest upon you here and in the great hereafter, is the sincere prayer of your devoted friend and well-wisher."

MORRISTOWN, MINN.—H. E. Pope writes.—As the snow blockade is now among the "things that were," there are many things we would like to say to you. Of our terrible storm you and your readers have been told long ago, yet after all the record will only live truly in the bereaved homes, agonized hearts and sufferings of those who will bear to the end of life the imprint of the storm-king upon their persons. But we did not sit down to write of this. We wish to give a short account of the Winter raid of some of our opponents in this part of the country. In December last, Rev. Mr. Tice, Pastor of the Methodist Episcopal Church in Faribault, Minn., gave notice in the local paper, that he would give three lectures against Spiritualism, in his church, inviting all, especially Spiritualists, to come out and hear him. The subject of his lectures was, 1. Spiritualism, what is it? 2. What does Spiritualism Teach? 3. What are the Fruits of Spiritualism?" Immediately the friends in that place wrote to me to know if I would answer him on the three succeeding Sundays. I concluded to do so, trusting in the ability of the angel-world to defend our Philosophy of Life. My answers embraced the three propositions in my first two lectures; the third was the "Spiritualism of the Bible." My lectures were given to large and appreciative audiences, and it is believed a large number present would never come near a spiritual lecture, had it not been for the misrepresentations of the reverend gentleman. They are candid thinking people and wish to hear both sides of the question. I did not attend Mr. Tice's lectures, but those who did go, listened to a foul-mouthed raid upon Spiritualism, which would put to shame a bar-room loafer. Members of his own church were ashamed of it, and as proof that he hurt himself worse than he did us, let me say that one of his members told me, January 19th, that he would be one of twenty to raise two hundred dollars for me, if I would lecture the ensuing season. A noteworthy incident occurred here which I will relate. VonVleck (under the sanction and patronage of the Methodist Church) gave his lectures Saturday and Sunday nights, and the Orthodox applauded by loud laughs, clapping of hands, stamping of feet, etc., till ten o'clock at night Sunday evening. Twelve hours from that time, or about ten o'clock Monday morning, a member of the Methodist Church, came to me with his little girl twelve years of age, who was paralyzed and unable to help herself. He could not get a church member to take care of her, and he brought her to a poor, despised Spiritualist, who had been so berated the night before. I pitied the father and the poor motherless child, and although my health was such I could scarcely take care of her, we kept her till January 22d, when the angels came for her. Her mother who had been in spirit-life seven years, sat with me the last long night, helping take care of darling Lotta, and when her form was carried away, we felt that a baptism from the angel-world was left in our humble home. Such a thing will probably not occur again, as they have commenced a protracted meeting here, and it is confidently hoped that they will get religion enough to hereafter take care of their own orphans.

MARION, MINN.—J. D. Bostwick writes.—If it will not be trespassing too much I will offer a few thoughts in regard to the notice of Thos. L. Scott, General Secretary of New Orleans Y. M. C. A. to discontinue the JOURNAL. He says, "We can not serve God and Mammon, and, as the Devil is going about like a roaring lion seeking whom he may devour, it is going a little too far to invite him into our midst." The idea of the Devil going about like a roaring lion is too absurd for a man of common sense to make use of, besides showing clearly that one has not the ability to put forth an idea of their own. Now let me ask (allowing the statement to be true) who is to blame, for Satan being loose? Did not God, according to the Bible, make all things good in the beginning and have all power in Heaven and on earth? Now let me question the veracity of the doctrine of a Devil. If God had all the power ascribed to him he could certainly prevent one of his angels from committing such an outrageous crime as the Fallen One must have been guilty of, for the same author says he was cast over the battlements of Heaven and consigned to a place of eternal torment—not to be tormented, but to have dominion over. It is very plainly shown that God had not so much power as he thought, for the angels got some advantage which he was not prepared to prevent. People are beginning to think for themselves and most of the Orthodox believers will deny the existence of a personal Devil, yet they will try to make others believe there is such a being. I am no Orthodox, and do not believe in a Devil, but I believe in devils, and have a sure foundation for my belief to rest upon, as I have seen a great many. But here let me say, I have found them all professors of religion. This idea of a Devil has about as much affect on men as moonshine on a new-mown swath of hay, and if Mr. Scott would turn his attention to the investigation of the Philosophy of Life, he might be the means of doing a little good. You may set me down as one of the sympathizers, and I am well pleased with the result of Bro. Francis' "Search After God." He did make a failure in finding a personal God, but it was not his fault, so if Mr. Scott has been more successful, I should esteem it a great favor in him to inform me of his (God's) whereabouts, as I would be willing to go a long journey to see him.

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of *all Spiritualists at least*, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a *permanent institution* of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

Attention Opium Eaters!

Mrs. A. H. Robinson has *just* been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the *cure* within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER.

Oswego, N. Y., Oct. 2, 1871.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARRA.

Oswego, N. Y., Sept. 15th, 1871.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

Oswego, N. Y., Sept. 25th, 1871.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote. Inclosed find two dollars. Please send me a box,

D. H. FORBES.

Oshkosh, Wis., Sept. 19, 1871,

For sale at this office. $2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House, Corner Adams and Fifth Avenue, Chicago.

☞ *Agents wanted.*

CATALOGUE OF BOOKS

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Religio-Philosophical Publishing House.

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Chapter XIX.—A Mirror.
Chapter XX.—The Book of Life.
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Chapter XXII.—Retrospection.
Chapter XXIII.—The Mechanic.
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Chapter XLIV.—Capabilities of the Soul.
Chapter XLV.—The Skeptic.
Chapter XLVI.—Realities of Spirit-Life.
Chapter XLVII.—The Convict.
Chapter XLVIII.—The Souls Aspiration.
Chapter XLIX.—The Dying Girl.
Chapter L.—The Inner Temple.
Chapter LI.—The Foolish Mother.
Chapter LII.—The Disobedient Son.
Chapter LIII.—Cardinal Richelieu.
Chapter LIV.—Practical Nature of Spirit-Life.
Chapter LV.—Glimpse of a Higher Life.
Chapter LVI.—Communication.
Chapter LVII.—A Word from Voltaire.
Chapter LVIII.—Home of unhappy Spirits.
Chapter LIX.—Experience of Voltaire.
Appendix.

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IN

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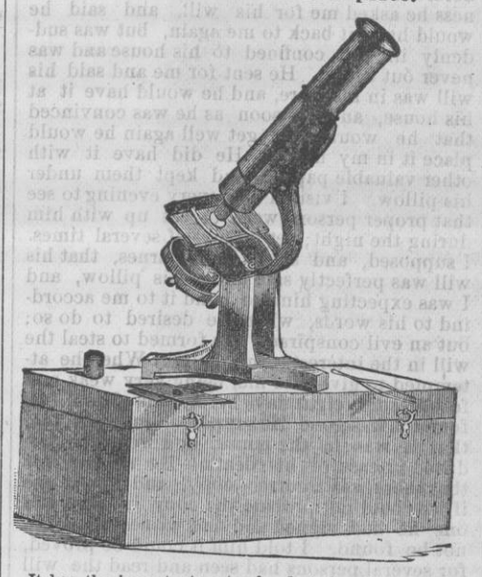
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THE GREAT

Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. *Direct all letters* to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

We give our readers in this number, Dr. Halleck's account of the Barnes' Will Trial. Brothers, will it not be well for us to press this matter to a finality, for there are other rich men who will pass on, leaving money for Spiritual purposes, and if we leave this suit on record it will be a very bad precedent indeed.—Let us to the rescue!

The Barnes' Will Case.

E. V. WILSON, ESTEEMED BROTHER:—I presume thou hast seen the Barnes' Will, and I need not write thee of its provisions or about his intentions, but will say that he made it in good faith, and for a noble and Godlike purpose. Mr. Barnes placed the will in my hands, on what he supposed was his death-bed sickness, with instructions to have it established and his intentions carried out He was sick two weeks—recovered his health and was seeming well as usual for five weeks. Just before he was taken down with his last sickness he asked me for his will, and said he would hand it back to me again, but was suddenly ill and confined to his house and was never out again. He sent for me and said his will was in his store, and he would have it at his house, and so soon as he was convinced that he would not get well again he would place it in my hands. He did have it with other valuable papers, and kept them under his pillow. I visited him every evening to see that proper persons were to set up with him during the night; set up myself several times. I supposed, and so did Bro. Barnes, that his will was perfectly safe under his pillow, and I was expecting him to hand it to me accordind to his words, when he desired to do so; but an evil conspiracy was formed to steal the will in the interest of his heirs. When he attempted to give it to me, being very weak and feeble, some eight days before his death, we found it was gone. He supposed, and I did, too, that it was in the house, and would be produced in case of his death. He assured me that there was a correct copy, and asked me if we could not probate the copy in case the one he had signed and had witnessed, could not be found. I told him it could be proved, for several persons had seen and read the will or copy (as he called it), and not to worry himself about it. I had Judge Jones to examine the signed will while in my possession. He again directed me to get the copy and have it proved, *for his intentions must be carried out.* He never said anything more about his will to any one, but continued to grow worse until he died, being unconscious most of the time unless aroused by some question directed to him. He never was in a condition after he attempted to give me his will, that he could have signed his name to any paper.

I procured the copy from Dr. Graham the next day, and advised with Judge Jones as to the law in the case. He informed me the copy under the circumstances could be proven and probated.

Diligent search was made after his funeral all through the rooms he had occupied; but no will found. No one knew anything about it. That the will is still in existence no one doubts, and the strongest suspicions rest upon certain parties, that they have it, and intend to make either the heirs or the Spiritualists pay them for it.

I will give a short account of our attempt to probate the will by the copy. We expect to publish the trial in full, and I have written to the Editor of the RELIGIO-PHILOSOPHICAL JURNAL to know if he can do so.

After seven attempts during the two past years, nearly, we got the case to trial in an adjoining County, taken there by the heirs on a change of venue, as they dare not allow it to be tried here. We proved our case full and clear, *to all* but the jury—the poor jury—twleve men—most of them Posey county farmers, and most of them church members. I may say we lost the case by their stupidity, ignorance and prejudice—the counsel for the heirs made them believe and controlled them by magnetic influences, that to probate such a will was against *public policy* and against *public decency*; that the school would be a cesspool of crime and vice, a modern Upas Tree that would blight and wither all that comes within its influence; that Spiritualism was infamous in all her teachings and the Infidel doctrines taught by them, were intended to destroy the Bible and the churches, and all that Christianity had accomplished for the past eighteen hundred years—terrible terrible—and they thus succeeded, for the jury after being in their room over seven hours, gave their verdict against it.

Thus we spent eight long weary days, gaining every point, and had the court all the time in our favor. I may say, the judge would have decided in our favor at once. We had five lawyers and they five. Each party examined some twenty witnesses, and the matter stands just as it was. We can appeal to the Supreme court, but we have nothing to appeal from—there are no errors of law or exceptions, the judge having decided every point at issue in our favor; but we intend to have a new trial.

We are not discouraged. Public opinion is becoming stronger every day in favor of this Will, and yesterday, the Grand Jury found a true bill of indictment against four men, including one of the heirs [young Barnes]; the other three, their principal witnesses. The Bill charges them with conspiracy—with removing and concealing the Will of the late Robert Barnes, and fraudulently preventing the proper persons from possessing the property in trust, as desired by him, or words to this effect.

Now, there is a rumpus, and will be a desperate fight. We shall sustain the charges, if possible to do so; and as one of them swore that Barnes destroyed a paper—he did not say his will, but tried to make the jury believe it was the will; and the other two swore false in almost every word of their evidence. No one believed them, and now that the Grand Jury is after them, we hope that something like justice will come to the surface. Brother Tenney has stood by me all the time, faithful and vigilant. We have had a hard time, I assure thee. I know I have, and we intend to keep trying, and never give up until we are forced to.

I should have stated that the evidence given by their prominent witness, was impeached by two reliable witnesses on our side.

Oh! how we have wished that thee would come here. Brother Tinney wrote to thee once to come here. If thee has not seen a copy of the will, printed on a little pamphlet, with his life, I will send one to thee.

Fraternally thine,
ALLEN C. HALLECK.

SPENCE'S Positive and Negative Powders seem to be sweeping everything before them, judging from the evidence to be found in another column.

Letter of Fellowship.

A letter of Fellowship was granted by the RELIGIO-PHILOSOPHICAL SOCIETY, to Brother Frank Chase, of Sutton, New Hampshire. on the 12th day of February, 1873, constituting him a *Regular Minister of the Gospel* in legal parlance.

New Books.

HALL'S JOURNAL OF HEALTH for February is as usual filled with information of the highest importance to all—the articles are all written by Dr. Hall and are practical and easily understood.

IN LITTELL'S LIVING AGE for February 15th, is published a very readable article from Mc Milliams' Magazine, entitled Mr. Froudes' English in Ireland. "His little Serene Highness" is continued. Dr. Carpenter on Mental Acquisition and Inheritance is a valuable article.

THE NEW ILLUSTRATED ANNUAL OF PHRENOLOGY AND PHYSIOLOGY for 1873, contains portraits and sketches of more than fifty distinguished subjects, including Seward, Livingstone, Fred. Douglas, portraits and sketches of all the Presidents of the United Stated, from Washington to Grant. A capital Hand-Book of 75 pages, 12mo. Price 25 cents. S. R Wells, Publisher, 389 Broadway, N. Y.

PROGRESSIVE SONGSTER, compiled by William H. Westcott, Philadelphia, 32 mo. cloth, 200 pp., price 50 cents. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. This little work has been compiled by one who has long felt the need of something of the kind. It is a collection of songs and hymns intended to meet temporarily the growing demand for an adaptation of more liberal and progressive sentiments to old and popular airs, and consists of selections from the Psalms of Life, Lyceum Guide, Lyceum Manual, Spirit Voices, and other sources—making a neat, handy and useful little work.

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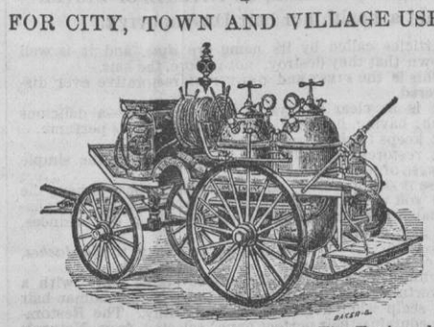
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Physiology and Hygiene of Marriage.
The HERALD OF HEALTH for February contains a scientific paper of remarkable value on the above subject. It is translated from the French of Debuy and should be read by every person married and single. The January number contains a most excellent essay on the
CONDUCT OF LIFE,
written by that old heathen philosopher Isocrates, 2,300 years ago. Each number contains over 50 pages and is full of most valuable matter. The SCIENTIFIC AMERICAN says, "The HERALD OF HEALTH contains more sensible articles than any monthly that comes to our sanctum." We will send either of the above numbers for 15 cents, or both for 30, or a year for $1.50, or a sample of last year for nothing.
WOOD & HOLLBROOK,
15 Leight St., New York.
P. S. "The March number will have a paper entitled DO MOTHERS MARK THEIR CHILDREN?"
And another giving statistics against vaccination.
v13n22t13

Progressive Songster
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By Wm. H. Westcott.
Comprises a collection of some of the best and most popular selections of the day, (over 200 pages,) arranged for the use of Spiritualists for the Lecture, Circle or Lyceum. These "Gems" are adapted to familiar melodies, and the Songster is intended to take the place of more ponderous music books for general use, and has met with hearty approval from all who have seen it. Every Spiritualist needs a copy. The following are a few of the
SELECTIONS:
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DREAMING TO NIGHT.
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HOME OF THE ANGELS—(*Air:* "*Star of the Evening.*")
LOVE AT HOME.
NATURE'S CALLS—(*Air:* "*Nellie Lee.*")
HOME, SWEET HOME.
SOMETHING SWEET TO THINK OF—(*By Ordway.*)
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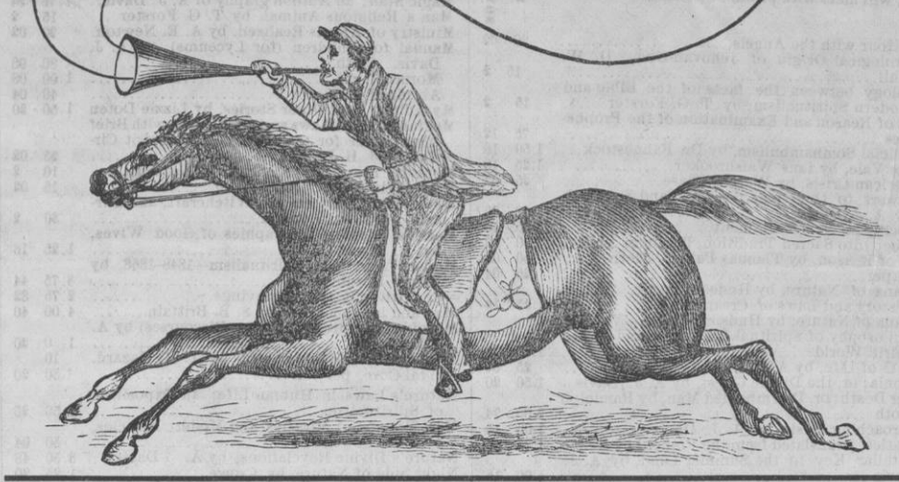
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Over 1200 actual fires put out with it.
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FIRE DEPARTMENTS in the principal Cities of the Union use them daily. They are Safe and Simple, and a powerful protection.
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It is more effective than the Steam Fire Engine, because it is instantaneously ready and throws a powerful stream of carbonic acid, gas and water for any length of time.
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It does not require an expensive system of water works, and is never out of repair. SEND FOR "THEIR RECORD."
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The Progressive Community!
Is located near CEDARVALE, P. O. HOWARD Co., KANSAS; it is free from debt and has 320 acres of choice land. The founders started the community nearly two years ago, have such improvements as are necessary for a comfortable living, and now the CO-OPERATION OF EARNEST COMMUNISTS wanted for the BETTER REALIZATION of a true home based on EQUALITY, FRATERNITY and LIBERTY.
For particulars Address WM. FREY.
v13n14

Prof. S. B. Brittan's Quarterly
—:x:—
JOURNAL OF SPIRITUAL SCIENCE,
—:x:—
Literature, Art and Inspiration,
—:x:—
Is just published, and has occasioned a sensation among the intelligent classes in every part of the country. The Secular Press pay great deference to this stately visitor to their sanctum, in some cases giving a whole column to a most respectful consideration of its peculiar claims. Dr. Brittan numbers among his contributions some of the more
BRILLIANT AND SCHOLARLY MINDS OF THE AGE,
and is thus prepared to deal heavy blows at popular errors, and to illustrate the vital truths of the time in the most attractive manner. If the Spiritualist would silence the captious criticisms of the outside world, let him subscribe for this *Journal;* place it on his table where every caller may see it; or lend it to his unbelieving neighbors. Those who read it will neither go away
SCOFFING ABOUT GHOSTS!
nor to ridicule the character of our Spiritual Literature, which has become the chronic habit of the opposition. BRITTAN'S JOURNAL presents strong claims to the cordial patronage of every rational Spiritualist and the friends of genuine Reform of every name and class.
Let some one in every Western city and town take the matter in hand, get up a Club, and forward the names and subscriptions. News Agents and the Book Trade supplied at reasonable discount. Address the Editor at Newark, N. J.
v13n23t3

TREES! TREES! TREES!!
—:x:—
Some eight years since, traveling in cold regions witnessing the great want and desire for fruit, and the expense and disappointment in trying to raise the common apple, and believing Providence had made ample provision, and that varieties of fruit COULD be found adapted to such localities, and noticing the CRAB apple flourished and fruited in all sections and conditions we saw it only necessary to get valuable varieties of fruit of that species of tree to obtain the desired object. And after much effort we have obtained several varieties of great beauty and excellence, much preferred to the apple for sauce, pies, cooking, drying and cider, and some valuable to eat from the hand, and one sweet, superior for baking. None need pairing for drying or cooking in any shape.
Not only is the crab a great acquisition to cold climates, but New England and the older States where the apple is fast failing, may find them equally valuable both for fruit and stocks. But we do not reccommend for stocks the slow, growing, common Liberian. We have some varieties, much more vigorous growers than the apple, being as large at five years as the apple at nine or ten.
They generally fruit the second year, and numbers to whom we have sold in lots have gathered a barrel each, from trees only five years planted, which sold in Boston, at TEN DOLLARS A BARREL, giving THEM $7,50 EACH TREE, nett. Mr. L. D. Herrick, of Randolph, Vt., under date of Nov. 19th, 1872, says in reference to the fruit of crab trees purchased of us, and planted three years last Spring: "I gathered last Fall from the 280 trees 43 barrels. 29 I sent to Boston, which sold for $172, besides one barrel Hyslop (being too ripe) sold for only $12. From the remainder I made five barrels of cider. If I had had then the experience in shipping fruit I now have, I would have received from one third to one half more than I did"
The following is from one of our most respected citizens, a large and successful fruit grower:
E. SHARP & SON: You inquire how I succeeded with the crab trees I bought of you four years ago. They came into bearing the second year, and last Fall I sold over 40 dollars worth of fruit.
LaSalle, Niagara Co., N. Y., May, 2nd, 1872. A. M. Chesbrough. His experience induced him to purchase of us last Spring 500 more of the same kind.
We sent our fruit to Boston last Fall. One variety we sold at $16.66 and the other at $10 a barrel.
Value as stocks—The Wisconsin Horticultural Society strongly reccommended them as stocks for the apple. A correspondent of the Country Gentlemen writing from Farmington, Maine, states the following:
"It is claimed for this method that the trees are hardier, more vigorous and come into bearing the second year. I, myself, last autumn, visited an orchard of 400 trees thus treated nine years old, which yielded the past season 220 barrels of very fine fruit.
A gentleman from Pennsylvania, stated to us lately, that his father planted a crab orchard and some years past grafted it entire to choice kinds of apples. that it commenced bearing the second year, and although other orchards in the vicinity had failed of fruiting, that had borne abundantly every year, and had made a vigorous growth, and was now the most valuable orchard in that part. And should New England and other parts where the apple is failing, resort to the crab (which is the parent of the apple) for stocks, they might probably have fruit as abundant as in years past.
WE HAVE FOR SALE A GENERAL ASSORTMENT OF NURSERY STOCK, AND OVER A MILLION TREES OF APPLE AND CRABS OF DIFFERENT VARIETIES, ADAPTED TO ALL LOCALITIES, FROM ONE TO FIVE YEARS GROWTH.
The senior partner having seen over eighty years of active life, it is intended soon to close our business, and we shall sell at very reasonable prices. Should individuals or neighors join and order 300 or more, they will be furnished much below the retail prices. They can be boxed and sent to any railroad depot ordered.
E. SHARP & SON.
Lockport, N. Y., Jan. 15th, 1873.
v13n2018

GREAT EXCITEMENT
AT
JEFFERSON MILLS, NEW HAMPSHIRE.
THE BLIND SEE!
THE LAME WALK!
THE LEPER IS CLEANSED!


JEFFERSON MILLS, N. H., *March*, 21, 1872:—PROF. PAYTON SPENCE:
Dear Sir—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm** and **Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off anyway.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart,** and it would beat a few beats and then stop and start again. I could not lie on it at all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other, I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had good news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs Bowles out on the piazza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before: **it eased all her pain,** and **she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes
Yours truly,
A. H. KNIGHT.


Dr. Allopathy.—*I throw Physic to the dogs. Those Positive and Negative Powders have killed the business. Away go these old-fashioned drugs and medicines into the street. I am convinced. From this day forth, I shall use the Positive and Negative Powders myself.*


Matilda.—*Anna, what makes you look so plump and nice?*
Anna.—*You nasty, skinny thing! go and take Spence's Positive Powders, as I did, and you will soon look just as plump and nice.*

THE DOCTORS
GIVE IN THEIR
Overwhelming Testimony.
The following are letters and extracts from letters addressed to Prof. Payton Spence, M. D.:
In the course of a large experience with the Positive and Negative Powders, I have found them **almost infallible** in all **acute diseases,** particularly **Fevers** of all kinds such as the **Bilious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever,** &c. I have also found them infallible in **Bowel Complaints** and **Nervous Headache.** I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of **Sores** and **Erysipelas.**
DR. M. E. JENKS, formerly of *North Adams,* now of *Amesbury, Mass.*
I have cured the following cases and many others too numerous to mention, with your Positive and Negative Powders. A young lady of **St. Vitus' Dance,** of near 6 years standing. A lady of **General Prostration** of the nervous system. A lady of **Chronic Diphtheria.** A boy of **Scarlet Fever.** A woman of **Cholera Morbus.** A woman who had the **Fever and Ague** all Spring and Summer. A man of **Delirium Tremens.** A woman of **Spasms** of the stomach for six years.
DR. J. M. DAVIS, *Winona, Minn.*
Your Positive and Negative Powders are truly an **invaluable medicine,** and one of the **greatest blessings to humanity.** Within the last year I have had five patients who would have gone to their long home if I had not given your Powders.
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Enclosed I send you $15 00 for more of your Positive and Negative Powders. They are the **best medicine I ever used in all cases of Female Weakness, Threatened Abortion,** and **Child-birth,** and there is no family but what ought to have them.
DR. J. C. HOWES, *Volney, Iowa.*
I can not do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for **Accouchement** (Child-birth). I have had one very severe case of **Threatened Abortion** (Miscarriage), which three Positive Powders arrested; also two cases of **Chills and Fever,** which were cured by the Powders.
DR. J. CRANE, *Attica, Ind.*
One box of your Positive Powders cured David Willington of a **pain** in his stomach **of 8 years' standing,** Mrs. E. F. Claflin was cured by the Negative Powders of Numbness, or **Palsy,** of 12 years' duration. The Powders cured Mrs. H Claflin of **Neuralgia.** They also cured a lady of **Painful Menstruation** when given up as past cure. In cases of **Parturition** (Child-birth), I consider them of great value.
DR. JULIA WILLIAMS, Practical Midwife, *East Braintree, Vt.*
I myself have been afflicted with **Rheumatism** and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.
DR. A. J. COREY, *Great Bend, Pa.*
I think there is **no medicine in the world like** the Positive and Negative Powders.
MRS. DR. GARRISON, *Newton, N. J.*
In **Ague and Chills** I consider them **unequaled.**
J. P. WAY, M. D., *Bement, Ill.*
Your Positive and Negative Powders seem to be **quite a mystery**—no marked action—yet they cure. I have some patients who **can't live Without them,** as nothing else has ever benefited them.
C. D. R. KIRK, M. D., *Fern Springs, Miss.*
They are peculiary adapted to the **female constitution.**
DR. L. HAKES, *Cicero, N. Y.*

LOSS OF FLESH:
—:o:—
How To Regain It.
The above engraving illustrates the difference, in beauty and attractiveness, between a lean, emaciated person, and a person whose form is round, plump, and well developed. We instinctively shrink from a man or a woman, but more especially from a woman, who is lean, emaciated, bony, skinny, hungry looking. Of course, there are many degrees of emaciation. But any degree of emaciation or loss of flesh which lessens the elasticity and roundness of the form, and diminishes the mellowness of the cheek, just to that extent detracts from the beauty and attractiveness of the person. It behooves every one, therefore, and particularly every female who is losing flesh, or has lost flesh, if they have any concern for the impression which they make upon others, to resort to all known means to restore their lost beauty of form and face. It is equally important to remember that loss of flesh, or emaciation, is generally an accompaniment and an indication of failing health from some obvious, or from some secret, lurking disease which, unless cured in time, may end in death. **Three or four Positive Powders a day, continued for a few weeks, will, in ninety-nine cases in a hundred, restore the lost flesh and fill out the emaciated form.** This the Powders do by a natural process, namely, by putting every organ of the body into healthy action, especially the Stomach the Liver and the Lungs which are always at fault in all cases of emaciation. **Hundreds of patients** have assured me that by the use of the Positive Powders they have gained **10, 20, 30** and **40** pounds of flesh; and in one case, a **lady weighing 90 pounds in a few weeks weighed 145 pounds.**
The **POSITIVES** cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhœa, DYSENTERY, Vomiting. DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; FITS, Cramps, ST. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS. Coughs, Colds, SCROFULA, Nervousness, ASTHMA, SLEEPLESSNESS, etc.
The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion: all Low Fevers, such as the TYPHOID and the TYPHUS.
Both the **POSITIVE AND NEGATIVE** are needed in CHILLS and FEVER.
—:x:—
AGENTS WANTED Everywhere.

MAILED POSTPAID AT THESE PRICES	1 Box, 44 Pos. Powders,	$1.00
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RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

BAKER-ENG-CHICAGO.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Original Poetry.

THE ANSWERING VOICE.

BY D. AMBROSE DAVIS.

Once upon a lofty mountain
Where all seasons held the snow,
I was gazing round about me
Up above and down below.

When a radiance came athwart me
Like a halo round my head,
And I asked if I was mortal
Or was numbered with the dead?

Then a voice from out the stillness
Answered that there was no death,
That all things had life and action
And they breathed their native breath.

Even rocks that made the mountains
Had their life as I had mine,
Only varied, yet as perfect
Yet as Godlike and divine.

So with worlds and so with atoms,
All are perfect in their place,
All have life and all have action
Throughout time and throughout space.

All of action is but progress—
Nature's plan to re-arrange,
And what seems like death to mortals
Is but making the exchange.

Therefore then that "king of terrors"
Is our friend and not our foe,
And we should rejoice to meet him
If the truth we did but know.

SPIRITUALISM AS A MORAL GUIDE.

The Morals of the Ecclesiastical Churches and Spiritualism Contrasted.--A Lecture by D. W. Hull, Memphis, Tenn.

TEXT:—"Wherefore by their fruits ye shall know them (Matt. 7: 2).

In order to give you an idea of the subject under consideration, I beg the privilege of reading the four preceding verses:

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringing forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire, wherefore by their fruits shall ye know them."

THE FRUITS.

Nothing would please me better, if the clergy wished such an investigation, than to go into a thorough examination of the fruits of Ecclesiasticism and Spiritualism. This passage is often quoted to prove that people should not investigate Spiritualism, but to me there could not be a more direct command to investigate Spiritualism. The very fact that Jesus tells us to "beware of false prophets," demonstrates that there was to be a genuine article found some where; for who would think of warning us of a counterfeit bank bill if there were no bank bills to counterfeit? Why does he tell us how we are to distinguish them from genuine, if the prophetic dispensation was to close with the prophecy of the "beloved disciple," when he had penned the book of Revelations? What is the use of testing the genuine from false prophets, if the prophetic dispensation has closed?

In Isaiah 8: 19, 20. we read: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter: Should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

But if he intended to close up the spiritual dispensation, would it not have been just as easy to have informed us of that fact, and warned us that it was no use to pay any attention to the matter, as to tell us how we may know the false from the genuine? God has written his law all over the canopy of heaven, on "tables of stone," deep down in the bowels of the earth—on every leaf and flower, and even in the "fleshly tablets of your hearts," and I can say with Isaiah, if they are not in harmony with this law, it is because there is no light in them. But the fact that John tells us to try the spirits (1 John 3: 1), and Isaiah tells us how to try them, is evidence enough that we are to test everything before we make our decisions for or against it. If they did not intend that we should investigate the matter, why did they say so? Why did Paul tell them to covet prophesy, and forbid not to speak with tongues (1 Cor. 14, 39). exhort them not to be ignorant of spiritual gifts (1 Cor. 12: 1), but to desire them, and especially desire to have the gift of prophecy (1 Cor. 14: 1), if he intended to convey the idea of the churches of to-day, that we must remain ignorant of them, and detest the gift of prophesy? In no place are we informed that spiritual gifts were to cease, and yet what excellent opportunities for telling of this, if it were to be the case, were studiously and thoughtfully avoided.

While I am talking on Spiritualism as a moral guide, I would not have you understand me as holding that men should surrender their reason to the dictates of spirits. They are only immortal men and women, who have arisen from fleshly conditions to the home of angels, and they may now and then make mistakes, as we do; but, oh! how often do we find ourselves in conditions such that we do not know what our duty is; then we go to our neighbors, tried and true friends in whom we have confidence, to help us solve the great problem of duty. Sometimes they are unable to help us, or give us any advice; then it is that the soul aspires heavenward and asks, "Oh! that some unseen power might tell me what my duty is; for I know not which way to go! Under these trying circumstances when the want of wisdom is most felt, it is that the hand of help is reached down from the angels, whilst another angel finger indexes in no uncertain direction, the goal of duty. Angels come to assist reason, and never are we asked with uncovered heads, to listen while angels talk and yield implicit obedience, to what we know to be wrong. Whilst you are not condemned for your ignorance and suffer its inevitable consequences, they attempt to "convert you from your sins" by reforming your judgment.

It is true, there are bad men who have gone into the Spirit World, who are liable to induce us to re-commit the mistakes of their lives, but as we shall know them by the record (fruits) they have left here, we should ask them to be modest, and come where they may take their lessons of duty. Such can not deceive us, for God has written a law within us which is unerring. Whenever a spirit dictates, I pay no kind of attention to him or her, for the spirit that would make me good, will attempt to convince my reason of right and wrong.

All religious systems hitherto have been dogmatic and dictatorial. The law of right carried with it no reasons for being right, nor were you expected to inquire why it was so. If you did, you were answered that it was "Because it was right." Thus men were blindly led along by leaders as blind as themselves, vainly attempting to be virtuous, when they were not allowed to inquire, "What virtue is." I am told that Spiritualists, as a mass, are very immoral, and that the Church monopolizes all the morals. Now I take the position that

THERE NEVER HAS BEEN A MORAL CHURCH,

and I shall briefly call your attention to different periods in the history of religions: I sometimes hear church members deplore the sad departure of the Church, as if it was once pure; and then again, I hear them claiming that purity is a late thing with them. I care not whether one or both of these positions is false, I shall make my point good outside of their testimony.

HUMAN SACRIFICES.

When I turn back to the good old days of Moses, and before his time, I find Abraham copying the bloody rites of his Heathen neighbors, and for want of another human sacrifice, he binds his own son, whom he is about to immolate to his Deity, and places him upon the altar, but for an angel-friend of the child's the knife would soon have been drawn from the fluttering heart, reeking with the blood of an own child (Gen. 22: 3-14). It was the morals of the day, and it is transmitted to us as a heroic act of faith. Human sacrifices did not cease with Abraham. If the Levitical law was observed, there were liable to be immolations at any time. Here is the law:

"Notwithstanding no devoted thing that a man shall elevate unto the Lord, of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed. Every devoted thing is most holy unto the Lord. None devoted which shall be devoted of men, shall be redeemed, but shall surely be put to death" (Lev. 27: 28, 29).

From this Scripture it appears that the doctrine of human sacrifices to appease the wrath of an offended God, was not peculiar to Christianity and Heathenism, for whilst the one spills the blood of its Christ, and the other immolated its victims, the Hebrews had a standing law as wicked as it was heartless, compelling them to take no substitute for their human offerings, but to kill them as they did the brutes, that the Lord might smell the sweet savor arising from their roasting carcasses. Happily only one sad instance of the fulfillment of that law has gone on record. Jephtha made a bargain with his God, in which it was stipulated that the Deity was to give him victory, in consideration of which Jephtha was to offer up as a roast to him whatever first came to meet him. Perhaps Jephtha thought that would be a good plan to get rid of his wife, but as it happened, it was his only daughter who came out to meet him, and she was shortly after taken by Jephtha, who cut her throat with a huge butcher knife, then flayed her skin off of her, cut her in quarters, and put her on the fire to roast, and to-day you are asked to look in the Bible containing this example as a moral guide. If this was moral in that time, I am glad that the code of morals has been since reversed. Another case illustrative of the

COWARDICE AND GODLINESS

of this pious class of people is found in Num. 31: 17, 18, where a lot of captives had been taken in war upon the Midianites. But Moses' "righteous soul" was terribly vexed, because that while they were killing they had not done more of it. They had saved all the married women and little boy babies. "Now, therefore," said he, "kill every male among the little ones, and kill every female that hath known man by lying with him." These pious murderers then went forth in the name of the Lord, and whilst the mother, with tears streaming down her face, begged that her little babe, who had committed no other error than that of being born outside of the Jewish Nation, might be saved, they taking the child by one limb, holding it out at arm's length, before the eyes of the shrieking mother, chipped it in pieces. Then as she falls on her knees to beg that her pure virgin daughters shall be protected from a fate worse than death, the bloody missile of death again descends upon the head of the bereaved mother, and her warm blood mixes with that of her little boy. I am now told that if I reject the morals of this story and become a Spiritualist, I will become desperately wicked.

IMMORTALITY OF THE PROPHETS AND APOSTLES.

Here is the beginning of our system of theology, but how well does it compare with the actions of Spiritualists? The Prophets each accused the others of being deceivers, liars and false prophets, so if we are to take their testimony they were truly in a most deplorable condition so far as morals were concerned. But now let us note the early rise of the Christian Church. Paul and Peter quarrelled so that they had to separate (Acts 15: 39), and as Paul was the thirteenth Apostle (Acts 1: 26; 1 Cor. 11: 13), he quarrelled about his apostleship—claimed that the others were false Apostles (2 Cor. 11: 13), and declared that he was "not a whit behind the chiefest of Apostles" (1 Cor. 11: 5), and that the other Apostles were of no kind of use to him (Gal. 2: 6). Not only did he accuse the Apostles of being "false Apostles," but he finally comes out and confesses himself to be the "chief of sinners," tells us that he did not shrink from acting the hypocrite, when he could thus advance the interests of his religion by it (1 Cor 9: 20, 21), and apologizes for lying in the following language: "If the truth of God hath more abounded by my lie, why am I yet judged as a sinner" (Rom. 3: 7)? This was the system of morals in vogue shortly after the rise of Christianity. How sad, indeed, must have been their condition?

MORALS OF THE EARLY CHRISTIAN FATHERS.

Nor did they improve in morals. As we come down this side of the Christian era a few years, to the period of the pious fathers of the Church, and the same loose system of morals still prevails. Deception and fraud again appear as the grand staples of Christianity. Bishop Horsely states:

"Time was when the practice of using unjustifiable means to serve a good cause, was openly avowed, and Origen himself was among its defenders."

Mashim tells us:

"The authors who have treated of the innocence and sanctity of the primitive Christians, have fallen into the error of supposing them to have been unspotted models of piety and virtue, and a gross error it is, the strongest testimonies too evidently prone." (Cent. 1)

Again he says:

"In the fourth century it was an almost universally adopted maxim, that it was an act of virtue to deceive and lie, when by such means the interests of the Church might be promoted" (Cent. 4).

St. Jerome says:

"I do not find fault with an error that proceeds from hatred toward the Jews, and a pious zeal for the Christian faith."

Some two or three centuries ago when the war between the Catholic Churches was hottest, a great many appeals were made to the Fathers. Dr. Middleton, however, came out with his "Free Inquiry" which so demonstrated that these early Christians were troubled with a chronic affection of religion, that their word could not be taken upon anything whatever, when the interests of religion could be better promoted by a falsehood; in short, they loved the Lord so well that they would lie and swear to it "for Christ's sake." The church and morals of that early day were not better friends than Peter and Paul, and, no difference how moral a person was, if he was not zealous enough to tell a lie "by the help of the Lord" in the interest of religion, he was not a fit subject of salvation!

MORALS OF THE CATHOLIC CHURCH.

Passing from the Fathers, I come to the Catholic Church, who, if they ever professed a moral basis, I am not aware of it. Oh! what millions have paid the forfeiture of their heresy from Catholic opinion. Men's brains are racked to invent engines of torture. They claim that they did not torture the heretics; that it was done by favor of the law, I know; but Catholics made the law, and established the Inquisition. They found them guilty of heresy, and handed them over to the authorities for punishment. John Calvin did not burn Michael Servetus, but if there had been no such man as Calvin, he would not have been burned. He caused his arrest, and approved of his punishment.

MORALS OF PROTESTANTS.

Catholics are not the only persecutors in the world, and while Protestants are making such claims to morals, it may be well enough to call their attention to a scrap or two of history. If Catholics persecuted Protestants, the Protestants took advantage of the first opportunity to retaliate upon them. In the seventeenth century, it had become as great a sin to be a Catholic in France, as ever it had been to be a Protestant in the brightest days of Catholicism. Thomas Buckle says:

"If a Catholic clergyman was engaged in burying the dead, the Protestants were sure to be present, interrupting the funeral, turning the ceremonies into ridicule, and attempting by their clamor to deaden the voice of the minister, so that the service performed in the church should not be heard" (*Hist. Civilization*, vol. 1, p. 462).

These were Christians, and this was done "for the glory of God." On the same page, he also says:

"At La Rochelle * * * they would not permit the Catholics to have even a single church in which to celebrate what, for centuries, had been the sole religion of France, and was still the religion of an enormous majority of Frenchmen."

This was not the only lack of morals from which they were suffering, as appears from the following:

"The clergy, from causes which it would be tedious to investigate, became extremely dissolute, and very ignorant. This made their tyranny more oppressive, because to submit to it was more disgraceful" (*Buck. Hist.* vol. 1, p. 546).

The same writer says again on the same page:

"The great writers who were now rising in France were moved to indignation when they saw that those who usurped unlimited power over consciences had themselves no conscience at all."

In a footnote, he quotes *Ducas' Memoirs* vol. 2, p. 262, as follows:

"What was, if possible, still more scandalous, was that in 1723, the assembly of the clergy unanimously elected as their President, the infamous Dubois, the most notoriously immoral man of his time."

This was in France.

In Scotland, the Presbyterian Church had everything their own way. And that the friends may know what to expect, when any church becomes supreme, I will give you a few extracts again:

"So, too, did the clergy teach, that on no occasion must food or shelter be given to a starving man, unless his opinions are Orthodox" (*Buckle's Hist. Civ.* vol. 2, p. 230)

This is the result of teachings of the Church. These men called themselves Christians; that is, followers of Christ, and denounced every man who obeyed the precepts of Jesus as an Infidel. They were not expected to love even their best friends, much less their enemies, if their friends were not Orthodox in their faith. The same writer relates the following incident:

"In one of these cases mentioned in the records of the Church of Glasgow, the Kirk of Sessions of that town, summoned before them a woman, merely because she had received into her house her own son, after the clergy had excommunicated him. So effectually did they work upon her mind, that they induced her to promise, not only that she would shut her door against the child, but that she would aid in bringing him to punishment. She had sinned in loving him; she had sinned even in giving him shelter; but, says the record, she promised not to do it again, and to tell the magistrates when he comes next"—*Ibid*

Here is the Church which professes so loudly of morals, and at a time when it was triumphant; but I am not yet done with this hypocritical institution. I have another citation to make. The same author again tells us:

"They taught the father to smite the unbelieving child, and to slay his own boy sooner than to allow him to propagate errors."—*Hist. Civ.* vol. 2, p. 521.

And again on the same page:

"If a mother held opinions of which they disapproved, they did not scruple to invade her household, take away her children, and forbid her to hold communion with them."—

Says another historian:

"The numerous devices employed by Ecclesiastics, both secular and regular, for the enriching of the several foundations to which they were attached, had transferred into their hands more than half of the territorial property of Scotland, or of its annual produce."—*Spotswood's Hist.* vol. 1, p. 53.

In the seventh century they established an Inquisition, and now I will read you some more extracts of the fruits of Christianity. Says Buckle:

"The clergy interfered with every man's private concerns; ordered how he should govern his family, and often took upon themselves the control of his household. Their missions, the elders were everywhere; for each parish was divided into several quarters, and to each quarter one of these officials was allotted, in order that he might have special notice of what was done in his own district. Besides this, spies were appointed so that nothing could escape their supervision. Not only the streets but even private houses were searched and ransacked to see if any one was absent from church while the minister was preaching."—*Hist. Civ.* vol, 2, p. 272.

I find another scrap of history on their tyranny which I must produce while I am on the subject. It is quoted by Buckle in a foot note:

"Every parish had a tyrant who made the greatest lord in his district stoop to his authority. The kirk was the place where he kept his court, the pulpit his throne or tribunal from whence he issued out his terrible decrees, and twelve or fourteen sour, ignorant enthusiasts, under the title of elders, composed his council. If any of whatsoever quality had the assurance to disobey his orders, the dreadful sentence of excommunication was immediately thundered out against him, his goods and chattels seized and confiscated, and he being looked upon as actually in the possession of the Devil, and irretrievably doomed to eternal perdition."—*Kirk Session Register of Perth, Spottswood's Miscellany*, vol. 2, page 229–30—1845.

I must make one more extract from Buckle on the arrogance of this privileged class before I leave the subject. It is as follows:

"Aided by the elders, who were their tools and the creatures of their power, they, all over Scotland, organized themselves into legislative bodies, and in the midst of ther little Senate they enacted laws which the people were bound to obey. If they refused, woe be to them. They became unruly sons of the Church, and were liable to be imprisoned, to be fined, to be whipped, to be branded with a hot iron, or to do penance before the whole congregation—humble themselves barefooted, and with their hair cut on one side, while the minister, under pretence of rebuking them, enjoyed his triumph."—*Hist. Civ.* vol. 2, p. 309

WITCHCRAFT.

Not far from this time, the clergy became very zealous in their persecution of witches, and as they would universally deny the charge of witchcraft, various methods were had to extort confessions from them. One Dr. Fion was charged with witchcraft; but, as usual, he stoutly denied the charge; there was no evidence by which they could convict him, and as they wanted to hang him for a sin they had not evidence to convict him of, they had recourse to a beautiful and amusing, but gentle and humane means of extorting a confession. Had it not have been for the glorious triumphs of Christian civilization, we should probably have been forever deprived of a knowledge of this innocent amusement which has been found so stimulating to the finer sentiments, so quieting to the nerves of the "babes of the gospel." With a pair of pincers, "by the grace of God" they pulled out all of his finger nails. This failing to extort the proper confession they so much needed, these "dear lambs" next filled the sore places where the nails had been with needles. This failing to extort the proper confession these enterprising Christians, who claim to have civilized the world, had recourse to another mode of torture. The system of Christianity of that time had so elevated humanity, that some ingenious person, full of the "holy ghost," invented and made what was called "the iron boat." In this they placed Mr. Fion's foot and prayerfully drove down by the side of his leg wedges till "by the grace of God" they mashed every bone in his leg and foot.

In the time of King James I, a necessity was felt for some person who could elevate Christianity and give his time to the business of finding witches. The want was more than supplied in Matthew Hopkins, the celebrated "witchfinder," through whose instrumentality sixty witches were ferreted out and hung in one year.

One Mr. Lowe was accused of witchcraft, but as he stoutly denied it and they failed to extort a confession, they concluded to throw him in the river and see whether he would swim ashore. As they expected the test proved the charge to be true, for the poor man failed to drown, and therefore he was hung.

Nor was persecution of the witches confined to Scotland. In our own country were four celebrated divines who held an ecclesiastic control over every mind in the country. These were Cotton Matther, Increase Matther, Rev. Mr. Parris and Rev. Mr. Noyes—names that but for their clerical importance would have come down to our times clothed in infamy. Perhaps theologians will be able to scaffold up the reputations of these pious knaves but a little while longer. When the Salem Witchcraft broke out, one of Cotton Matther's servant girls became influenced by it some how. Why? She could talk Hebrew better than he could, and as his reverence was sure no one could beat him talking Hebrew except the devil—the conclusion was inevitable. Under the influence of these divines there were, I believe, twenty-seven persons punished with death.

Amongst those who suffered was one Giles Corry, who was condemned to be pressed to death. Great weights were put upon his body to crush the life out of him, and the man's tongue was pressed out of his mouth; thereupon one of the faithful lambs of the flock took the dirty end of his cane and "by the help of the Lord," he crowded it back to its proper place again.

When I was in New England one time, I came across one of their old statutes issued under the Christian dispensation of the Puritans, and I propose to give you some of the laws which I took the pains to copy *verbatim, et literatim, et punctuatum*. From the law of 1651, I quote as follows:

"It is ordered that whatsoever person or persons shall negleckt the frequenting the publick worship of God that is according to God in the places wher they live or doe assemble themselves upon any pretence whatsoever in any way contrary to God and the allowance of the Government tending to the subversion of Religion and churches or palpable praphonacon of Gods holy ordinances being duly convicted; videlecet every one that is a master or dame of a family, or any other person at their owne deposing to pay ten shillings for every such default.

"It is ordered that if any in any lazy slothfull or prophane way doth negleckt to come to the publick worshipp of God shall forfeit for every such default ten shillings or bee publickly whipte." (The same re-enacted in 1659).

Again in 1665 another law was enacted which read as follows:

"That such as shall deney the scriptures to bee a rule of life shall receive corporall punishment according to the discretion of the Magistrate so as it shall not extend to life or limb."

In 1671 the following crimes were punished with death.

1, Idolortry, serving any other God but the Lord God.

2, Blasphemy and Infidelity.

3, Witchcraft "If any Christian (so called) be a witch, that is, hath, or consulteth with a Familiar spirit; he or they shall bee put to death."

The laws go on to prescribe the penalties for being Quakers. They were to be fined, imprisoned and driven out of the country. If any one was to be found guilty of entertaining a Quaker all night he was also to be fined·

(TO BE CONTINUED NEXT WEEK)

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave.. New York.

THE DUTIES OF THE HOUR.

Synopsis of a Lecture delivered February 9th, 1873, at Apollo Hall, New York, by Mrs. Nettie Maynard,

We feel that we must clasp hands with humanity whenever we can, and trust to your kindness in consideration of our weakness, especially after the able lectures that you are accustomed to receive from this rostrum. In considering the public situation, we scarcely know where to begin. On one side the gentle voice of charity appeals to us; on the other, the stern voice of justice. How natural it is for us to turn to our neighbor and ask how much *they* are going to do to help on this cause, when we should turn to ourselves and ask, How much am I doing ?.

In the early developments of the human race when ignorance and barbarism prevailed, the most exacting laws and restraints were required. They came in the forcible edicts of Mount Sinai, the highest attainments they were capable of at that time. In the progress of the human soul came the era when tender love and Christian charity began to rule. To day we enter upon still a new order of things, a new era, the manhood of the race, the age of reason as well as of love in which men have reached their majority and dare to think for themselves. So strangely has the human mind been brought forward so far that we are forced to believe the Infinite Mind has some great intention. Immortality proved, brings new responsibilities. One says, if Spiritualism be true, I would go through the world teaching it. On every side you see the religions of the day are inadequate to the needs of society. Fraud, crime, poverty, and the agonizing cry of human hearts prove the inefficiency of the present methods. All radical changes, however, must cause chaos for the time being. Each Spiritualist should ask, what am I doing to establish order in this reign of disorder? In our prisons the wealthier one has his carpets and comforts; the weaker one sinks beneath discouraging circumstances never to rise again in this world. Our Legislative halls are corrupt. For eighteen centuries the prayers of the Christian world have gone up in vain. Charity has degenerated into weakness and justice has been misled. Spiritualists must rise to higher conceptions and teach them. Each one can reach a hundred. People are striving to enact statutes to keep your liberty and mine. What is this significant of ? The desire to put down liberal tendencies and the communion with angels. A minister said last Sabbath, "We have not the positive proof of what shall be the destiny of the wicked." What is the duty of Spiritualists when this uncertainty of the churches demands light ? You have seen the injustice that is abroad in politics, the desire to introduce religious tenets into schools, etc. Action is to be your watchword. Shall we continue to talk of charity when the midnight air is disturbed by marauders and when the poor are suffering so sadly? The religion that proves that when a man dies he shall live again, must help us upward. We must teach that the wrongs committed here, can not be blotted out in a moment hereafter. The Christian church seems feeble to put down the wrong and injustice that prevail in all directions. On the other hand, Spiritualism presents its cheering and reasonable teachings with its beautiful lessons brought by the angels. A voice, "Ye shall work into day," but earnest labor and constant progress are required. You are constantly working but are you working to the highest purpose?

Almost a century ago, a band of patriots gathered around a midnight lamp, discussing how to resist tyranny and wrong and free their country. They had been persecuted in the land from which they came. No one dared to go forward to sign the document of Independence. Silence and hesitation ruled. On the further side of the room, a man in brown coat cast his eagle eye about to see what would be the result. Seeing no one else move, he at last went forward and was the first signer of the downfall of tyranny. This man was THOMAS PAINE ! [It has been unearthed that Thomas Paine was the first signer of the Declaration of Independence, but such was the religious bigotry of the times that his name was struck off because he wrote the "Age of Reason," although his authorship of the work called "The Rights of Man," and his great services in the war of Independence should have held his memory sacred.—E. D.B]

The New York Lyceum.

The New York Lyceum which is held at Apollo Hall at 12 o'clock every Sunday, is now looking up somewhat. I noticed several beautiful children connected with it, and they are fit to associate with the best children in New York. Mr. L. A. Wilder has now become the Conductor of it, Mr. J. A. Cozeno, Assistant Conductor, and Mrs. Cozeno, Guardian. Mr. Wilder is a gentleman of means and large business capacity, and enters into the enterprise of building up the Lyceum with a spirit and enthusiasm which if sustained by the people will insure success. He is planning largely for the up-building of the Institution, and now, friends of progress, come forward and let us make a grand success. The Sunday schools have borrowed a number of songs and many phrases about the "sunny shore," "the shining river," etc. from the Spiritualists, and now let our Lyceums be so well conducted and sustained that the churches may get still further hints about developing the bodies and souls of the dear children into a beautiful harmony. The Sunday shools totally neglect physical development and adopt the plan of commencing the edifice of life in the air by stuffing the minds of the young with what they call spiritual instructions to the neglect of the bodily functions through which the spiritual must act while in this state of being.

Dr. A. E. Carpenter

Addressed the Spiritualists of New York, at Apollo Hall, on the second of February. He made an earnest appeal to the people on the importance of sustaining the Mediums, many of whom are matyrs to the public bigotry. They are often starved or crushed in spirit, sometimes their lives become blasted, and often they are driven from the field altogether. The Doctor spoke also of the pressing importance of sustaining our Lyceums and of rearing the young with a more rational religion.

THE SPIRIT OF CHRISTIANITY!

The Fear of the Devil More Powerful than their Love for God!

BY EDWIN ABNER DAVIS.

Said a Christian to me recently: "If I believed as you Infidels do, I would *rob, murder,* and *commit crime with impunity!* If there is *no future* punishment, what difference does it make *what a man does in this life?*'

That's it exactly! Certain persons are perfectly willing to commit crime and would do so, if it wasn't for fear of that terrible Devil, and endless hell, awaiting them in a future life. And they offer up long Pharisaiacal prayers, and thank God they are "not as other men,"—Infidels, and skeptics!

Now it is a well-known fact, that there is a much larger per cent. of morality among Infidels, than among the pretentious followers of Christ.

The records of our penitentiaries and lunatic asylums show that *over* nineteen-twentieths of the inmates confined in them, adhere to, or believe in, some form of the Christian religion, while *many* of the institutions above-named do not contain a single Infidel, Spiritualist or Atheist within their walls. This is cheering to the friends of free religion and human progress the world over, and throws back the *lie* square in the teeth of ignorant priest-ridden bigots, that Infidels as a class are not as good members of society as their Christian brethren, or that a *disbelief* in Christianity produces a greater ratio of criminals than does a *belief* in the same dogma.

That person who refrains from crime for fear of a tormenting Devil and a "red-hot" hell, has no honesty or honor in his soul, and needs just such scarecrows continually held up before him, in order to keep his lawless passions in check. It is not reverence and love of honesty that keeps his hand from filching my pocket book, but fear of the Devil and eternal damnation in a future life. His love for God is mockery, since his *fear* of the other chap is so much greater and stronger. If he does good at all, it is from cumpulsion, with an eye single to the rigors of the law against evil doers. A thousand such souls as his could dance the Fisher's Hornpipe on the point of a cambric needle!

Hell and the Devil are the chief props which support the Christian superstructure. Take those away and the whole edifice tumbles with a crash. Two centuries hence there will be hardly a vestige of Christianity to be found. Already the leaven of free religion is working to the downfall of hell, and annihilation of the mythical devil and his long tailed, cloven-footed angels. With the fall of these, falls Christianity with all its superstitious rites, ceremonies, washings, holy days, transubstantiation, holy candles, holy water, and a long list of other pagan absurdities. Christianity has been a misnomer from its inception, and never built on Jesus, only in part. It might with equal propriety be called Devilanity or Devilism, since without the Devil there never could have been any Christianity,—or rather, without Judas and the Devil, both of whom are miraculously mixed up in the story of the life and death of Christ.

I do not pretend to say that Christianity has done no good in the world. There are some bright pages in its history, and some very dark pages also. Very many good men have been Christians in the past, and there are many good men in the Christian churches to-day; but this argues nothing for the truth or falsity of Christianity, which is but an outgrowth of Judaism with modern improvements and ideas, based upon Jesus the Savior, Judas the betrayer, and Satan the tempter and destroyer. These three latter constitute the *real* Christian Trinity, and are *the* pillars of the Christian church.

Mahometism, though it has nothing in common with Christianity, is another outgrowth of Judaism and numbers its millions of adherents. Who will dare say that Mahomet did not do a great work when he overthrew the idols of his country and planted in their stead the banners of Islam, which threw the shadow of the unity of God over the three Arabias, Persia, Transoxiana, Western India,—Syria, Egypt, Ethiopia, Khonessan,—all the known Continent of Northern Africa, the Islands of the Mediterranean, Spain and Gaul? Mahomet was no imposter. He had implicit faith in his mission. He totally annihilated idol worship in Arabia almost at a blow, and taught the people the duality of God—that there was but "one God and Mahomet was his Prophet." He had sublime, lofty faith both in God and man. He established many reforms and will always rank as one of the true saviors of the world, however much Christian malignity may seek to tarnish the lustre of his name and dim with reproach the greatness of the work he accomplished.

As Christianity and Mahometism were both outgrowths of Judaism, so is free religion an outgrowth of all other religions; and by the term "free" religionists, I include and embrace *all* who have cut loose from creedal Christianity and the Bible, and believe that man must be his *own* savior, relying wholly upon his own exertions and strength of character for all that he is, or *is to be* in a future life or in this life.

He who believes thus will hardly commit crime, because the penalty will fall upon himself directly, and not upon the shoulders of any atoning Christ.

According to Christianity a man may commit crime with impunity through a long life, and at last be saved through the atoning blood of Jesus, and enter through the pearly gates into the New Jerusalem above, while a moral good honest person who does *not* believe in Jesus, is doomed to endless torment and woe in the life that is to come. Christianity consigns all Infidels and freethinkers to the sulphurous flames of hell where, according to Watts,—

> "The breath of God, his awful breath
> Supplies and fans the fire!
> There sinners taste the second death,
> And would but can't expire!"

What a horrid picture of the Christian God! Is it any wonder that thinking minds refuse to pay homage to such an unrelenting monster? The belief in such a God is certainly calculated to make people selfish, bigoted, narrow-minded, and to curtail their sympathies for suffering humanity. Of this we are everyday witnesses, that professing Christians are the very *last* people on earth to open their hearts in generosity to the indigent poor, who surround them on every side.

It is also a well-known fact that "outside heathen" furnish most of the money to build God-houses for immaculate Christians to worship the God in, who is to damn to all eternity those very "outside heathen," who have paid out their money to build those same God-houses. Now, this is paradoxical, isn't it? Nevertheless it's one of the beauties of the Spirit of Christianity.

No Christian should refrain from robbery or other crime from fear of hell, purgatory or the Devil; because have not they "an advocate with the Father, even Christ Jesus?" They may imbue their hands in their brother's blood, may steal his goods, seduce his daughter, assignate with his wife, and it amounts to nothing at all if the criminal is finally "washed in the blood of the Lamb!" A man may burn his house to get the insurance money, from the effect of which whole blocks are laid in ashes and hundreds of people are rendered homeless and destitute,—a large number of which perish through consequent excitement and exposure to the weather; yet this man may obtain *forgiveness* for his dark crime, through the atoning blood of Jesus, and become a pure, spotless angel, who will have nothing to do in a future life but to chant songs of praise eternally before God and the Lamb on high,—even though he was a hundred times a murderer in his he was a hundred times a murderer in his devilish work of setting the city on fire, thereby indirectly causing the death of a hundred people!

Perhaps many of the victims of the terrible conflagration are Infidels, whom Orthodoxy consigns to the pit of hell to be forever blanched and roasted, fried and scorched and grilled by the angry breath of the Christian God. And while these poor Infidel wretches are stewing in the great stew-pan of hell, the *author* of the fire and of their untimely deaths, is having a gay old time gamboling around as a *spotless* lamb in the streets of the New Jerusalem! And this is Christianity! What a burlesque on God! What a libel on the Author of the universe! What a hideous mockery on all that is good and pure in nature and in man!

Is it any wonder that, as science and civilization advances, the world becomes more infidel to Christianity? *Reason* tears down, shatters and disembowels the horrid superstitions which Christianity borrowed from by-gone centuries, and educated her votaries in the gospel of "practical common sense." Reason, science and philosophy are henceforth to play an important part in the education of mankind, and will lead the world on to a higher, a grander and a more lofty spiritual civilization.

Then let us take fresh courage, friends, and while Christians are working for Jesus, let us, as Infidels, push on the work for humanity and human progress. I am sure, that in point of morality, education, and all that goes to make up the perfect man or woman, Infidels, as a class, will come out ahead of their Christian brethren, after the most careful, critical analysis to which they can be subjecte .

Believing in a God of love and eternal mercy, fearing *no* Devil or burning hell, our work for mankind is one of love and broad universal charity, tending to spiritualize man's nature, and fit him for a place among the saviors of the world in the life that is to come.

St. Joseph, Mo.

Notes from our Scrap-Book.

BY JUSTITIA.

The Waldenses were Baptists in belief and belonged to several petty states of Germany. They were persecuted by the Romish See from the days of Constantine the Great, until the Reformation, according to Cardinal Hosius who was president of the council of Trent in 1555. The Waldenses had the Bible in manuscript in their vernacular tongue 400 years before the time of Luther. Copies printed in 1475 are now in existence. They were persecuted principally for opposing infant baptism.

In 1550 every Baptist was declared an outlaw by all the Christian States of Europe. Nowhere could they claim civil protection. Large rewards were offered for the leaders and any criminal was pardoned who would disclose their hiding places. Shelter, aid or comfort to a heretic, especially a Baptist, was a capital offense.

From 1535, during the reign of Henry VIII, the defender of the faith until 1575, persons were beheaded, banished or burned at the stake for opposing infant baptism. Many fled to Holland and were beheaded or drowned for being Ana-baptists. Bishop Cranmer, of England, was at the head of this Protestant inquisition. The long Parliament wrested from the hands of Land (the successor of Cranmer) the crozier which he used as a rod of iron to crush all freedom of speech or opinion, and Parliament in turn arrogated to itself the prerogative to imprison or condemn those who preached against infant baptism.

During the reign of James I, of England, in 1618 those Christians who kept the seventh day as a day of rest, were fined, whipt or imprisoned for life for not keeping the first day of the week as established by the church. The Star Chamber tried cases of non-conformity; so also did the Court of Sessions. Dissenters of influence were hung, drawn and quartered. He forcibly maintained the "Divine Right of Kings," and imprisoned the Puritans for daring to exercise the right of petition or private judgment. It was this incontinent, imbecile of the Stuart race, that sanctioned the present version of the Bible upon which the Protestant world predicates its hope of salvation. It was this Prince, who was called the defender of the faith and a most tender, loving and nursing father of the church, as seen by the following extract from the dedicatory letter of the translators who were priests of the Church of England:

"And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe that the zeal of your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in the defense of the truth (which hath given such a blow unto that man of sin as will not be healed) and every day at home by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the teachers thereof, by caring for the church as a most tender and loving nursing Father."

Glorious Manifestations at Alton.

DEAR JOURNAL:—Since last October, when you published my account of two seances at the mansion of Dr. Ostrom, (H. H.) in Alton, Wayne County, New York, ten miles north of Hydesville, the birthplace of Modern Spiritualism, a number of companies from this city have been favored with those "marvelous" seances. At one sitting ten well formed faces appeared at the cabinet window, and more than one half of them were unmistakably recognized as relatives and friends from Summerland. Some of them shook hands, embraced, kissed, conversed and sang with their earth friends, if the testimony of judges, lawyers, doctors and others in high places—men whose testimony is not questioned in ordinary business and in courts, as judge and lawyer—is of any account.

We see them, hear their voices, shake hands with them in our normal condition, no clairvoyance or clairaudiance connected with it; all seeing and hearing what each one does. They often write messages of love in various languages that we preserve. Our sainted Brother Isaac Post has materialized a number of times, and once pronounced a benediction upon his wife Amy.

Since my last account of those two seances published by you last fall, I have visited Alton twice, and at both love feasts my cup of joy was full to overflowing, and the overflow still continues, nor do I wish it to stagnate. One of our parties was composed of Professor Joseph John, our distinguished American Artist, and his wife; Mr. and Mrs. Yeard—the latter one of New England's well-known inspirational speakers—both of Northboro, Mass ; Mr. and Mrs. Parkhurst, and the writer and his son, of this city. Eight spirits appeared in materialization; five of whom were recognized. Some of them pressed our hands and conversed in perfectly audible voices. My brother-in-law, well "materialized," greeted us, remaining a few moments. The curtain then fell. We sang, "I have a brother in the Summer-land," when the curtain arose again, and a beautiful bouquet of pink and white flowers about eight inches in diameter, was presented. We wondered what their significance could be, and then ran through my mind, "Flowers are the alphabet of angels, wherewith they write great and beautiful truths on hill and plain," when the centre of the bouquet began to dissolve, out of which was formed

A CHILD'S FACE.

The outer edges of the bouquet dissolving, formed the hair, and the other portion the head, and the angel was our flower-loving daughter Eva, aged nine years, in spirit-life three years. She bowed to me and her brother Fay. The cabinet window seemed too high for her. I asked her if her uncle could not assist her in showing more of her form. She bowed her head and disappeared. Soon the curtain was lifted and her uncle held her in his arms, her face resting affectionately on his, as was her pet and loving way when caressing her papa and uncle, when earth paths were patted by her darling feet. He kissed her a number of times. I arose and handed him a bouquet of flowers, which he pressed to his and her lips, and returned to me, when this beautiful and touching manifestation closed, but never to be forgotten. That precious page in my volume of life will ever be radiant with pleasant memories. That light of demonstrated immortality illuminated the clouds of materiality with golden splendor, as messages reached us from spirit-land, on pulsating chords of love, and as waves of affection dashed at our feet.

Oh! priceless are such sublime realities, and priceless are the days wherein we live to be the favored recipients of such glorious meetings. A brother of Mr. Parkhurst conversed and shook hands with him and Mrs. Parkhurst. A daughter of theirs also bowed and smiled with unusual life and vivacity. Spirit friends of Professor John and Mrs. Yeard were not as unmistakably recognized as others, owing to the perhaps partial failure in materializing in one case, and the child-age in which another passed away, that appeared as a young woman in face of classic mould, and sweet, lovely expression, arrayed in beautiful and "shining garments." Her arms and hands were thrown gracefully into the aperture a number of times. She patted the hands of a number of the party, but was unable to speak; but claimed through other expressions, to be a near relative of Prof. and Mrs. J., which they do not doubt.

Shenendoah, an Indian maiden, from the spirit "hunting ground," who assists in the cabinet, appeared to pronounce the benediction as is her custom. Her face, arms and hands were about the color of black walnut; her head adorned with plumes and feathers, which she thrust forward into the light and asked the picture man, as she called him (Prof. J.), to make a picture of "Shenny." He consented, and drew a pencil sketch while she was conversing with different members of our party, and receiving from us flowers and leaves with which she decorated Mrs. White, who sat in the cabinet unconsciously entranced. She remained in view about ten minutes, conversing continually in perfectly clear and audible voice. Her power is wonderful. We thanked her and our angel friends for the happiness that they had conferred upon us, and "Shenny bade us good-by, when ended an hour with which the day of Penticost was but dim twilight. As of old, to a great extent, "the light shineth in darkness, and the darkness comprehended it not," for the majority of the members of our sixty or more churches in Rochester, still continue to burrough in the ground, with Beelzebub on the brain. Blind and dead to this light that shines for all in such resplendent effulgence, still our humanitarian cause is gradually progressing here as elsewhere throughout the enlightened world. It is not now premature to state that in the early spring Spiritualism will command attention and consideration from a long needed source. Some of our leading ideas will be enshrined in beautiful art, in such a successful manner, that our opponents will gaze in wonder and astonishment, as they innocently ask, "Do you really believe there is any reality in Spiritualism?" The works have been designated and painted, and are now being engraved on steel. The painter and engraver are master artists. The wingless floating angels were never in conception or execution surpassed, if equalled, by Raphael or Michael Angelo. The readers of the JOURNAL will be apprised of the fact, as soon as they are ready for sale. They will produce a profound sensation where such a sensation is needed, and be a great aid in our cause. The writer will be engaged in their publication, and located in Boston.

I should add that Dr. Ostrom's house is not open to the public, as at Moravia and other places, and that sittings only occur once a week, in consideration of the medium's vitality and spirit directions, and then only by special arrangement. Sometimes parties which are restricted to eight or ten, can not be favored with an audience till a number of weeks after application.

The "law and order" established by the higher powers, and so explicitly obeyed, do very much toward the success attending each seance. I think that no sitting has occurred for a number of months, that has not been rewarded with the materialization of four or more faces. "Truth is stranger than fiction."

R. H. CURRAN.

Rochester, N. Y., February 6th, 1873.

To the Spiritualists of Iowa.

At the last meeting of the State Association of Spiritualists, the State was divided into five districts, as follows, viz:—

The counties west of Ringold, Union, Adair, Guthrie, Green, Calhoun, Pocahontas, Palo Alto, and Emmett, to be known as the Western District, or Conference; the counties of Emmett, Pocahontas, Calhoun, Webster, Hamilton, Hardin, Grundy, Butler, Floyd and Mitchell, and the counties between there and the north line of the State, to be known as the North-western District; the counties of Howard, Chickasaw, Bremer, Blackhawk, Benton, Linn and Jones, and the counties north and east of these to be known as the North-eastern District; the counties of Clinton, Cedar, Johnson, Iowa, Keokuk, Wappello and Davis, and the counties east and south of these, to be known as the South-eastern District; the counties of Tama, Marshall, Story, Boone, Green, Guthrie, Adair, Union, Poweshiek, Mahaska, Monroe and Appanoose, and the counties between these and the south line of the State, to be known as the Central District.

The object of this division was in order that the friends in the State might more conveniently meet in Conventions, and organize Associations auxiliary to the State Association, for the purpose, not of sectarizing, but for consulting as to the best means of building up our cause and more efficiently spreading and maintaining our principles in every part of the State.

As it will be impossible for me to visit every portion of the State where I have been invited, I propose to meet the friends in Convention in the various Districts as soon as we can, by correspondence, decide upon the time and place of holding a Convention.

As I can not visit all the places where it is necessary, and would seem for the good of our cause, that some good speaker should represent our interests and defend the truths we love, I think it advisable not only to organize auxiliary Associations, but that the Convention should select available persons as speakers and recommend them to the State Committee, that they may employ them to travel and lecture in the District where they may be selected, and thus as far as possible interest every portion of the State in the good work of saving souls from the thraldom of sects and creeds.

In the meantime, I propose to work all over the State, so far as in my power to do so, and not in the least to interfere with the work of others who may be in the field. There is room enough for us all, and work for us all to do.

I have visited a few of the places where I have been invited, and propose to visit others as soon as I can arrange to do so. The bad weather and ill health for the few months past, have somewhat impeded my progress, but I am again in the field, and I mean to work.

Now, friends, let us meet in Convention, in our various districts, just as soon as possible, and arrange for efficient work against the enemies of truth. Let us show the people that we earnestly and practically believe what we profess.

As to the time and place of holding these District Conventions, will the friends in the different parts of the district, please consult together and send me their propositions as soon as possible—say, at least, before the first of April, and we will meet as soon after that as may be deemed practicable, or even before that time.

Friends, let us be doing, for time wanes, and it is necessary that we work at once, if we expect to accomplish much before our next Annual State Convention.

Please address me (enclosing stamp) at Iowa City, Iowa.

Yours for the truth,

DR. C. P. SANFORD,
State Missionary.

The Greatest Wonder of the World! A Proposition to the People of America.

S. S. JONES, DEAR SIR:—I have in my possession *the greatest preternatural wonder* that the world has ever seen, in my opinion, and in connection with it, I have a proposition to make, which your intelligent zeal for the good of mankind will, I have no doubt, indorse most heartily. The wonder is in the form of a *photograph* containing three figures, the centre one being the figure of a young man, that departed this life on the 20th of July, 1825, which is 48 years ago next July. The young man never had a picture taking of any kind, except which was stamped on the tablets of loving hearts. The curiosity of this picture, as a spirit photograph, is in the fact of its being, not a shadowy ghost-like outline, but as clear, plain and distinct as either of the living, material subjects on the plate. Another great wonder of a scientific character, is the *position* of the centre figure. It utterly baffles the attempts of all photographic skeptics to explain it satisfactorily. The spirit figure stands obliquely between the medium and myself, showing the drapery of his dress in front of me and behind the medium—a fact that can not be counterfeited. I can have this picture duplicated indefinitely, with a concise history of the wonderful case on the back of each photographic card.

This picture will contain the likeness of three persons whose history is marked by facts not met with very often in a lifetime. 1st, the centre figure, one who knows the facts of two worlds, this present world and that which is yet to come to us mortals. 2nd, the likeness of one of the most remarkable mediums of this or any other age; 3rd and "last, though," perhaps "not least," a correct likeness of the man who "Turned Old Theology Upside Down," and who in turn, the church is still trying to turn upside down, for these wonderful things that he has preternaturally developed.

MY PROPOSITION.

I propose to build an Institution in some city or town in this country, which I shall call "*A Universal Sanitarium,*" on the following grand plan: A magnificent auditorium for lectures, the drama, opera, etc., an open hall for lyceum and musical calisthenics; a healing department, with Turkish, Thurmal, and magnetic baths; rooms for the true magnetic healer, where "the blind shall see, the deaf hear, the lame walk and lepers be cleansed." Also, seance rooms for the development of all phases of spiritual manifestations. In short, *an Institution that shall meet the demands of the times.*

Now, to aid in this grand enterprise, I propose, on receipt of fifty cents and a three cent stamp, to send this greatest of preternatural wonders, the photograph, to the thousands of American Spiritualists and others, who will be interested to see, and have to show to their friends, this piece of mundane and ultramundane work, a short, but complete history accompanying each photographic card; and I do hereby pledge myself to use every cent of money, so collected, for the purpose above named; and take pleasure in refering to Dr. F. L. Crane, Pres. State Spiritual Society for this State, Gov. Harvey, and Gov. Crawford of this State, E. V. Wilson, the "gentle," Dr. T. A. Bland, of Chicago—all of whom will vouch for the integrity of the mover (if he needs any vouchers) in this grand enterprise.

As to the location of this Institution, let every one sending for the picture indicate the place where he or she wishes to have it located. I will keep a book of record and a majority in favor of any one place shall determine its location. Why may not $30,000 be realized in this way, for this grand purpose? *Nobody made the poorer*, but *made the richer*, by *possessing such a rare treasure as they will find this wonderful picture to be!*

The Congregational church in Fort Scott, was burned some time ago, and I learn that the *bell* that was on it, was made into bells of diminutive size, even to the number of many thousands, and these were sold at fifty cents each, for gentlemen to wear on the watch guards—ladies as ear-drops, etc. A great amount was thus realized to rebuild the church. What is the worth of such a thing in comparison with this *wonderful treasure* that is proposed in this plan, and what is the Fort Scott enterprise in comparison with that now filling our hearts and hands. A "*Sanitarium*" for mind and body is a *demand* of the age, a church is not.

Please address,

T. B. TAYLOR, M. D.

Topeka, Kansas.

MRS. L. H. PERIKNS, is lecturing at, and in the vicinity of, Hannibal and Louisiana, Mo. Calls to lecture will reach her at either of these places.

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryads st, New Orleans, La.

Christian Civilization.

BY JOHN M. FOLLETT.

"Once, when a zealous teacher from the North
The terrors of his creed had thundered forth,
Unfolded with keen zest, and fond desire
To save his hearer from so sad a fate.
His pleasant faith in everlasting fire,
And painted all the pangs the damned await,
While horror blanched the cheeks of half the crowd
Old Tango roared with laughter long and loud;
That Hell of theirs, he said, might be a place
Wholesome and fitting for the white man's race.
No Maori was half bad enough to be
Doomed to so horrible a destiny.
He for his part would have nought to do
With any one, whether false or true,
Who could delight his direst foe to see
The victim of such monstrous cruelty,
And when he learned what adverse sects prevailed
And how the others' doctrines they assailed,
He held his hand out, with the finger spread,
"So many ways to heaven, you teach," he said,
"When you've fixed the right one and none doubt it,
"Twill then be time for me to think about it."

If it is true, as we are often told, that we are indebted to the Bible for our civilization, then it must be true that all nations that accept the Bible, have made the same advance, and that those nations that do not accept the Bible have no civilization. The Jews had the Bible, but when we read the history of that nation, we find that its civilization was in no respect superior to that of the nations surrounding them. The Irish Catholics, Spaniards and Mexicans, all have the Bible, but no one can show in what respect they are better than the people of Japan or China. One can not find doctrines or practices among the Heathen more barbarous than can be found among Christian nations, and a few of the Heathen nations are in some respects superior to any nation in Christendom.

Will some of the advocates of Christianity produce any thing more barbarous than the following: In Servia, a Christian country, recently six men were broken on the wheel. Such torture would disgrace a wild Apache Indian, and it is a fact that for the most refined torture, Christianity is far ahead of the savages. The wars between the Catholics and Protestants have been as fierce and bloody as any wars between savage tribes, and to-day they do not hesitate to consign each other to a burning Hell forever, and to the anger of their God. Christianity has not in eighteen hundred years made that advancement which will warrant Christians in saying in a boasting way as they do, that Christianity is superior to any and all other forms of religion, for if it was superior, if it was revealed by the all-wise and infinite God himself, its success would have been overwhelming. A direct revelation from God would be so convincing as to be irresistable. If one single mind remained unconvinced, then to that mind it would be no revelation.

How is it with the Bible—are all convinced of its divine origin? By no means. There are in this world about one thousand religions. There are 195,000,000 of Catholics, and 98,139,000 Protestants. Call them all Christians, though they damn each other, and still they fall below the Buddhists alone, as they number 340,000,000. "By their fruits shall ye know them." If we compare numbers, their fruits do not amount to much. How is it in Christendom? Here in America, under this Government, we have 40,000,000 of people. Nearly 6,000,000 are connected with the church. The rest are to be damned. With a divine revelation direct from God, and with all the machinery of the Government to help it by exempting its houses of worship, its church property and its schools from taxation, and by appointing its minister to officiate in the army and navy at the expense of all the people and with all the school-books full of Christian teachings and doctrine, still Christianity is loosing ground, and instead of appointing a week of prayer, at least a month should have been devoted to the work so as to put Christianity on a good sound basis. Now, I wish to draw the attention of all freethinkers who read the JOURNAL to a few facts in doctrine and practice among Christians, and I am willing a comparison should be drawn, and if anything more barbarous can be found among Heathen nations, I will back down from the position I have taken—viz., that Christianity is not superior to other forms of religion. J. P. Gulliver, D.D., late President of Knox College, said in a lecture to his students, "We hesitate not to aver that belief in a personal Devil, a veritable lion going about roaring and seeking whom he may devour, "is a prime element in all genuine spiritual manliness." There we have it from one of God's own saints, a belief, not in God but in the Devil, is a prime element in all spiritual manliness, and only those who believe in this roaring animal are possessed of any true godliness!

I lately cut out from a Christian paper the following delicate morsel: "The greatest sinner who trusts only in Christ's blood, will assuredly be saved. The best man in the world who trusts in his own goodness, will be lost." Botts, the murderer, who was canonized by the Christian press of this country, "Died in the full odor of sanctity." "He was a full-fledged saint," and the last moments of his life were crowned with more happiness than falls to the lot of slow-going Christians in a whole lifetime. He trusted fully the "blood of Christ," and took a short cut to Heaven! Jenkins, who killed his wife, trusted in the blood of Christ and the portals of Heaven were opened to him, and he went through shouting "Hallelujah, I am going to live with Jesus—follow me." John Travis, when about to be sent to Heaven by his Christian fellow-citizens as a punishment for the crime of murder, said, "Jesus has got me by the arms. I have only to pass through the narrow stream, and I shall be at home." These men believed in the blood of Christ, and their happiness at the prospect of death must be discouraging to those slow going Christians, who have not the courage to murder some one, and so swing into Heaven surrounded by "men of God" and an admiring crowd. Christians do not doubt that they go to Heaven, but can not decide the case when such men as Lincoln, Seward, and Greeley die. Is there any thing worse than this in all Heathendom? The Christian nation of Peru is going to war with the Heathen nation of Japan, because the latter is trying to put a stop to the slave trade of the former nation. A Peruvian ship carrying slaves from China, put into a Japanese port, and the slaves were liberated by the Jappo and sent back to China, and the Government of Peru is fitting out ships of war to send to Japan to avenge the insult. Here we have a Christian Government carrying on the slave trade, and a Heathen Government trying to put a stop to it, and the civilized Christian Government is going to kill a few Heathen to avenge the insult. In what way does our Christian civilization show its superiority in this case? The Rev. Olaf Olafsen, of Tromsoe, Norway, a Christian country, was convicted of poisoning his father and assasinating his children. He was sentenced to be chained to his dungeon and be deprived of water three days, then to be exposed twenty-four hours at the pillory, with his hand nailed to the board of infamy; after that to have his hand cut off and finally to have his head cut off with an axe, which was done in the presence twenty thousand Christians. Please to notice that a minister, one called of God, a teacher of the doctrine that the blood of Christ would wipe out all his sins, killed his father and three children at the instigation of his mistress, and then that he was executed in this barbarous way by a Christian Bible-reading people. Could a nation that has not the Bible do worse? Will some Christian tell us in what respect Christian civilization is better than the civilization of the Heathen?

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CHICAGO, SATURDAY, MARCH 15, 1873.

The Chicago Times---Its City Editor has a "Violent Dislike for the whole Spiritual Fraternity."

In the Sunday *Chicago Times*, of March 2nd, appeared an editorial article written by Mr. Walker, the city editor, over the *nom de plume* —Phil Bowles. Spiritualism, Spirtualists and Harry Bastian's Seances are the themes he dwells upon for nearly three long columns.

The gentleman has labored hard, the secret of which is partly disclosed, when he asserts that he is the "gentleman who had been led in former years to investigate these mysteries, and who has, it must be confessed, conceived a *violent dislike* for the whole Spiritualistic fraternity—lately attended a seance of Bastian, and got into a dispute with the party there assembled concerning the genuineness of the performance." Hence the reader will understand the reason why the editor of the *Times*—a paper, by the by, that receives its patronage as largely from Spiritualists, in proportion to their numbers, as from any class of religionists, stoops so low as to *misrepresent, ridicule and falsify* a very large portion of the patrons of the paper he edits. And the question will very naturally arise in the minds of the people, whether an editor of a paper of general circulation, has a right, as an honorable man, to assume a *nom de plume* for the purpose of ridiculing and misrepresenting a respectable class of people, who may honestly differ with him in opinion, to gratify a "*violent dislike*," or for other purposes which will be more apparent before we close this article.

A number of intelligent people were present at the *seances* attended by Mr. Walker, and who well know that his representations are *false* in every essential. Not one of them, however, in the estimation of the editor of the *Chicago Times*—himself excepted—was capable of knowing their deceased friends. Not one of those that saw and conversed with their relatives, escapes the "violence" of the editor. Not a relation of facts is made in his long article that is not distorted and colored with wilful misrepresentations, as every unprejudiced person who has read the same will testify.

The editor of the *Chicago Times*, forgetting the maxim, that honesty is the best policy, and that *Spiritualists have rights* which even the city editor of the *Chicago Times* has no right to disregard, especially at the sacrifice of *truth*, not even to gratify a "*violent dislike.*"

Let a few facts in regard to the seances referred to, suffice for this article.

Mr. Bastian has three forms of *seances*, two of which, at least, are held every evening at the *Seance Rooms* of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, corner of Adams street and Fifth Avenue.

The first in order is the *dark circle* in which not exceeding twenty-two persons are admitted—all are seated in a circle with hands joined. Mr. Bastian, the medium, sits in the centre of the circle, and claps his hands continually so that every person present can know his exact position (one of his hands being confined to his knee by sewing his coat sleeve to his pants when desired) and know that his hands are in use in clapping them together so that he could not possibly be along side of the people caressing, talking to them, and carrying things from one to another. But Mr. Bastian would just as soon have his hands and person securely fastened, if desired, never objecting to any conditions unless they are such as to produce pain.

In these circles, the sizes of the hands presented to the sense of feeling of the people present, vary from those of a small child to those of a large hand. Nearly all persons present will have their own friends caressing them simultaneously, thus divesting all (excepting the man of "violent dislikes") of every suspicion of deception or imposition on the part of Mr. Bastian or any other person.

In these circles, at the request of any person present, spirits will carry pencils, knives, watches, or any other small article, to any person, as desired. No mistakes are made in taking and delivering such articles. It is done with the rapidity of thought, and apparently with as clear a vision as if in the most brilliantly lighted room. Musical instruments are played upon and carried about with great rapidity—often up to a high ceiling, and over the heads of the members of the circle—often tapping their heads with their hands and the musical instruments, and even resting the same upon their heads while being played, with the same facility that a person could do it in the light. A music box that winds with a key like a watch, is often wound in the hearing of all present, without any key—one of the skeptics present holding the key in his fingers at the same time. The music box which contains the musical instrument, is solid, and can not be opened or reached, *except by the key*. The spirits say that they insert their spiritual fingers through the solid wood (which they claim is no obstruction to them *before they are materialized*), and then materialize the tips of the fingers sufficiently to take hold of the works of the instrument inside of the solid box, and wind it up with their thus *materialized* tips of fingers. This feat is often done in these circles.

Entire strangers often receive the names of, hold conversation with, and are carressed by, their loved ones in spirit-life, whom they know that the medium nor any other person present know any thing of.

There are a great many other things of deep interest to all, the editor of the Chicago *Times*, of "violent dislike," excepted, which we will not take time nor occupy space in referring to, as they can any evening be seen at our *seance* rooms.

We will now refer to a few facts in regard to what is familiarly known as the "*square seance.*"

The audience are arrayed in tiers of seats facing the medium, who is in one end of the *seance room.*

The audience select a skeptic who professes, at least, to know how to tie ropes that will secure any person from the use of his hands, feet and legs. To the end of making the matter doubly certain, the knots, if desired, are sewed together, and his coat sleeves and pants are sewed to the knots, and the knots, ropes and thread are all securely sealed together with hot sealing wax, and stamped with the seal of the skeptic. In addition to this the medium's feet are placed upon a sheet of clean paper, and a pencil mark is made around each foot, to indicate whether they are moved during the *seance*, as it will be readily conceded that if he moved his feet he could not return them to the same place, so as to have the marks exactly fit to each foot.

Further, the skeptical committee are permitted to place pieces of money or any thing they choose upon each toe of his boots, upon the top of each hand thus confined, upon each knee, and upon the top of his head, and many more things will be done, while he is in that condition; and as evidence that the medium did not do it, every thing will be found intact when the room is lighted up, just as left by the committee.

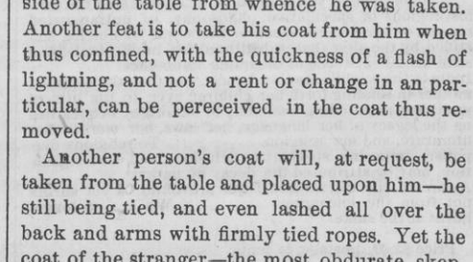
Some of the things referred to as done by disembodied spirits, are the playing upon a harmonicon, often very sweet music. "Sweet Home" is played with masterly skill. The guitar is often played very roughly and sometimes very skillfully; a tambourine and different toned bells, not unfrequently, are all played in concert, keeping time. A solid iron ring is often placed upon the medium's arm when thus tied—between the ropes by which he is tied and the elbow. A chair is often placed upon his arm in like manner, with the arm through between the bottom and rung, or in some other manner so as to defy any known law to account for it. He is often, when thus confined, taken, chair and all and placed upon a table, and sometimes taken back (after having been seen in the light), and seated by the side of the table from whence he was taken. Another feat is to take his coat from him when thus confined, with the quickness of a flash of lightning, and not a rent or change in an particular, can be pereceived in the coat thus removed.

Another person's coat will, at request, be taken from the table and placed upon him—he still being tied, and even lashed all over the back and arms with firmly tied ropes. Yet the coat of the stranger—the most obdurate skeptic, and even the *little coat of the little editor* (of "violent dislike") of the *Chicago Times* will be placed upon the medium under all of said ropes as perfectly as if no ropes nor other obstructions were in the way—yes we are inclined to think that the *little* coat of little editor of "*violent dislike*" of the *Chicago Times* might be stretched by the spirits so as to go on—but O what a figure would be presented! We well know that the gentleman of "*violent dislike*" would consent to no *such stretching* of his velvet and broad-cloth. The gentleman of "violent dislike" confines himself to *stretching* that which he so *violently dislikes—the truth.*

A few words in regard to *Cabinet seances.*

A cabinet, so called, is formed by partitioning off with common matched flooring a space four feet wide, the partition extending across the room and is about eight feet high.

The following diagram will show an accurate description of the seance room including the cabinet. Altogether it is called the *seance rooms*, but divided into what are called the *audience room* and the *cabinet.*



The letter *a* represents the main entrance from the hall into the audience room and is the only door excepting the one between the audience room and the cabinet, which is designated in the diagram by the letter *c*. Letters *d d* represents the windows between the cabinet and the audience room, *simply openings* covered with common velvetine curtains. Letters *b b b* represent the only windows opening into the *seance room*; they are at the north end, and open only into the *audience room* apartment.

The room is twenty-eight feet long by fifteen wide. There is but one door leading into the seance room, that opens into the audience apartment, and but one door between the cabinet and the audience room. The cabinet is tightly ceiled overhead with matched flooring, leaving the open space above it connected with the *audience room.* The cabinet is papered and carpeted.

There is no opening whatever into the cabinet excepting the door and windows before mentioned, and no door leading into the seance room from the outside excepting the one which opens into the audience apartment, as designated by letter *a.*

There are no windows opening into the audience room excepting at the opposite end of the room from the cabinet—designated by *b b b* as above stated.

Those windows receive their light from a skylight, and are closed and curtained during seances.

These rooms are open and accessible to the editor of the *Chicago Times*—Phil Bowles—the gentleman of "*violent dislike*," or any other person, and if they find any trap doors, secret springs or any appliances whatever for deceiving seekers after truth, or for carrying on any deception toward the gentleman of "violent dislike"—his friend, the Rev. E. J. Goodspeed, the honorable gentlemen whose names he mentioned, or any other person, we will forfeit one thousand dollars.

Now for a few of the many things that are done at the cabinet seances. It hardly need be told that it is claimed by spirits, and their claim is supported by the history of ages in the past, that physical phenomena, for successful development to the senses of the observer, requires a certain degree of sheilding from the positive rays of light.

It is claimed that light dissipates the elements which they use to materialize themselves with (the philosophy of which we shall not discuss in this article),—hence a cabinet has been resorted to, under their directions, as affording a *place totally dark* for spirits to put on *materiality* and while thus *materialized* to show themselves by throwing aside the curtains of the cabinet window and for a brief space of time exhibit to the audience, their hands and faces—often speaking in audible voices.

In Mr. Bastian's cabinet seances men, women and children of all *nationalities* are recognized by, and hold conversation in their own *native tongue* with, friends. The little man of "violent dislike," has witnessed intensely interesting reunion of German and French people with their friends in spirit-life, and listened to a prolonged conversation between them—he has witnessed the shaking of hands by them at Bastian's seances—hence there is no apology for the ridicule that is resorted to by the editor of the *Chicago Times* toward a respectable people, and sincere and devoted lovers of truth, unless it be *his* "*violent dislike*" of all that is truthful and honest.

There has never been a *cabinet seance* held, where spirits could materialize at all, that nearly all were not fully recognized by relatives or acquaintances of the spectators in attendance. The spirits who show their faces and hands and hold up jewels and flowers, and elderly people who used spectacles, all appear as natural as when in this life, and frequently give their own names and converse in audible voices and sometimes shake hands with their friends.

The spirits who thus present themselves range in age from little children to aged men and women. Among the spectators, may be seen any evening, men and women as popular and as honorable as the list of gentlemen that the gentleman of "*violent dislike*" proposes to have pass upon spirit manifestations.

Mr. Bastian is willing to be tied by honorable gentlemen or ladies, in any manner they please and have the knots and clothing sewed together and sealed with sealing-wax, and that the thread used shall not be seen by him at all—and that after such manifestations transpire, everything shall remain intact just as left by the committee before the manifestations commenced. All that he requires is to be treated gentlemanly and not be subjected to torture.

In conclusion it is but just to the public to know that the editor of the *Chicago Times*—the gentleman of "violent dislike"—at the close of the last seance he attended, offered to stake five hundred dollars that he could do all that had been done that evening, in Bastian's seance. The bet was promptly taken by a lady who offered to put up the money on the spot—the gentleman of "violent dislike" meekly replied "I have not got the money with me, but meet me," said he, "at the *Chicago Times* office to-morrow at eleven o'clock and I will have the money and will put it up." "Very well, said the lady, I will do so." The gentleman of "violent dislike" being a little jeered by those present for the apparent chagrin manifested in his countenance, grew brave and proposed to bet twenty-five dollars that the lady *would not* make her appearance the next day at the *Times* office.

But no sooner did he make that proposition than the lady accepted it and tendered the money and demanded that he should put up the greenbacks. Again the gentleman of "violent dislike" was *nonplussed!* He meekly said he had not got the money with him, but that he would consider the bet as good, and put up the money the next day *at eleven o'clock*, and *vamoosed*, amidst a slight titter from the spectators.

The next day at eleven o'clock the lady was at the *Times* office—the gentleman of "violent dislike" was found—his "violent dislike" was more apparent than ever before. His nerves were so affected that his whole frame indicated *spirit commotion.* He had almost forgotten his appointment—he was unprepared—he had no one to hold the stakes, nor any lawyer to draw up the terms of the wager.

The lady coolly suggested that he draw up the writing himself, as it was a simple wager, that he could do *himself* all that was done the night before by the spirits in Mr. Bastian's seance, and that Mr. Story, his chief, might hold the stakes.

"O, no—O, no—that won't do," said the subordinate man of 'violent dislike.' "It won't do for Story to know about it—talk lower—talk lower." But said the lady, "I can't see why Mr. Story should not be a fit man to hold the stakes. This matter is before the public. I don't fear to have him hold the money, and I don't see why you should." Thereupon, the gentleman of "violent dislike," began to get more "violent"—began to write and to tear up what he wrote, and to "violently" crumple up his manuscript and to throw the same into the basket repeatedly. Evidently, his "violent dislike" was supreme master of him. The conversation he said would disturb the business of the office. The lady suggested that the interview had been appointed by himself, and that the conversation was really then in an undertone—quite the reverse from that of the gentleman when boasting of what he could do at the seance referred to. She reminded him that she was not responsible for the listening ears that were upturned at the open cracks of the old rookery of the *Times* office to which she had been invited or rather compelled to call. The gentleman of "violent dislike" thereupon grew more nervous, blustered and insinuated to the lady that he could, if he liked, say things that would *hurt*, through the columns of the paper—the *Chicago Times*—of which he is City Editor, etc., etc. The lady quietly remarked that she had supposed she was calling upon a gentleman, but however that might be, she believed that Mr. Story was the proprietor and editor-in-chief of the *Chicago Times.* Threats nor insinuations did not intimidate. She knew where the responsibility lies, if necessary to take cognizance of it.

These remarks seemed to bring the man of "violent dislike" to a realizing sense that something must be done, whereupon he said he would get a lawyer to draw up the terms of the wager, and bring it to her along with the *five hundred dollars* during the afternoon, and very cavalierly bid the lady good morning—his "violent dislike" apparently not in the least abated. And that was the *finale* of the whole matter. His "violent dislike" forbid that he should in the *least degree* fulfill his appointment.

But in the *Sunday Times*, of March 2d, he appears as Mr. Phil. Bowles with the following sensational caption:

"Thirdly and lastly.—Mr. Phil. Bowles concludes his experience with the spirits.—The much that is to be heard and the little that is to be seen at the Chicago Seances.—The rope phenomena come to a sudden end.—How a crack medium loosed himself from a lake captain's meshes and wound the captain in his own.—A cheap grandmother for a large family.—A challenge that was not accepted."

In which article he says he (speaking of himself over the *non de plume* of "Phil. Bowles") "had been led in former years to investigate these mysteries, and who has, it must be confessed, conceived a *violent dislike* for the whole Spiritual Fraternity, lately attended a *seance* of Mr. Bastian, and got into a dispute with the party there assembled, concerning the genuineness of the performance."

But *nary* word does he utter in regard to his *ignoble* retreat from his *five hundred dollar wager* with the lady, and his twenty-five dollar bet supplementary thereto.

He throws a "*tub to the whales*," in the form of a $1000 challenge.—It is *too thin* to be worthy of note, and then, as a gentleman, he has forfeited *respect* in the *betting line.* He don't come to time! He don't ante up!

As a subordinate editor he insinuates personal aggressive retaliation, to intimidate. That is a kind of *guerrilla* warfare forbidden by honor, and never resorted to except by one of a "violent dislike."

In conclusion we have this to say to any and all *honorable gentlemen*, bring forward your man who will do in the seance room of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE the same things that the spirits do through the aid of Mr. Harry Bastian's mediumship, and we will give him one thousand dollars so soon as the feats are accomplished, and the seance room shall be open for inspection and use any day for the purpose, being in every particular as when occupied at Bastian's seances.

Again we repeat, the seance rooms are open for the closest scrutiny at any time—carpenters, builders, mechanics, machinists, paper hangers, glaziers, carpet layers and all other honorable men are especially invited to call and see for themselves that there is no means whatever for deceiving the public.

If we are guilty of perpetrating any kind of fraud or deception upon the public, in regard to so called spirit manifestations, the world should know it. Our paper has a world-wide circulation, and the disgrace attendant upon such an exposure would be justly heralded to the four winds.

We earnestly court such an investigation. On the contrary, if we are truthful and the manifestations are genuine as we assert and publish, we submit to a candid public for their consideration, whether it is honorable for a leading, political paper, supported by a respectable proportion of Spiritualists, to persist in denouncing a great truth as a lie, and the investigators in that field of knowledge as knaves, impostors and fools, all to gratify the spleen of a little man of a "violent dislike."

Will the *Chicago Times* and other papers please copy, and oblige.

Don't Misapprehend Us!

We always send the RELIGIO-PHILOSOPHICAL JOURNAL to new subscribers so soon as the subscriptions are received. Never fail to mail our whole edition every week to *every subscriber* at least one week in advance of the time that they bear date. *Promptness in business* is our motto. No man asks us the *second time* for his just dues.

We wish these facts to be carefully remembered by all who read this paper. We neither treat other people discourteously, nor allow others to treat us so, without a proper rebuke.

The man or woman that does not treat others with proper courtesy is destitute of self-respect, which is a great misfortune.

Now to the point, there has been more letters stolen from the United States mails during the last four months than we ever knew of before in the same length of time. We have *already called* our readers attention to that fact. Of course we are not responsible for losses of that kind. Time and time again we have offered to pay register and money order fees. If people will persist in sending money in letters without registry, or neglect to get money orders that will cost but *five cents*, which is the only safe way, they must no longer blame us if their money is lost.

We do all that *fair dealing* can require. These remarks are penned in deep earnest, and are called forth by several unkind letters recently received. Naught but the kindest words of good will and fraternal regards have ever been expressed by the great mass of our correspondents, hence it follows that these remarks are intended for a *very few, only.*

Obituary.

The Rev. Joseph Baker, late an inmate of the Soldiers' National Asylum, in Milwaukee, passed from the mortal to the spiritual plane of life, on the 20th of February, 1873, aged sixty-seven years.

Our readers know that Brother Baker has been an invalid for several years. He received a stroke of paralysis which rendered him incapable of attending to his professional duties as a public lecturer. Since that time he has lingered near the boundary line of the higher life, until finally the brittle thread that held him to the mortal shore was severed by a fit of appoplexy.

Death certainly was a welcome angel with a golden key, that opened the door to the world of beauty, that our brother, for years, has been anxious to enter. Myriads of angels have greeted him with a hearty welcome.

Thirty-seven years ago we were a young lawyer and a devoted follower of the teachings of John Murray and other apostles of Universalism, used to sit under the ministrations of Bro. Joseph Baker, then a popular expounder of that faith in Northern Vermont. He was then in the prime of life, we were just entering upon active manhood.

Time rolled on. Thirty-five years ago we were settled in the West, and for many years, believed that in some especial sense, Christ had died for man and "made propitiation for the sins of the world"—hence that all must necessarily be saved! That was then called Universalism.

But speaking no further of "the changes that came over the spirit of our dream," we will revert to Bro. Baker.

From a Universalist clergyman, by due course of development—at what time we know not—he became a believer in spirit communion—and a philosopher.

The doctrine of salvation through the blood of a crucified redeemer, or by other means, whereby the anger of a God was appeased, if such a faith he ever entertained, gave way to more mature and rational views of the Philosophy of Life.

About seven years ago we again met Brother Baker. He had become a venerable old gentleman, who had been through the war of the great rebellion, as chaplain. He was enthusiastically devoted to the cause of Spiritualism. He was then engaged in publishing a little paper devoted to the promulgation of that doctrine.

Bro. Baker was ever faithful—ever truthful, ever devoted to that cause he deemed to be just, right and the truth. He has *not* "gone to that bourne from whence no traveler returns"—but we trust we shall not only see him rend the veil that separates the spheres of life, but hear the voice of the venerable brother speaking from the immortal spheres, telling us of the great and glorious hereafter.

Our brother leaves a companion in Janesville, Wis. May he and other loving angels ever be near her in the few years that may be her lot to remain on the shores of mortal life.

Chauncy Barnes.

Dr. Fellows has sent to our care $1,50 to aid Brother Chauncy Barnes in his troubles—and asks others to follow his example.

Sister May A. Clute of Syracuse, New York sends words of kindness with assurance that she will also aid him in his distress.

Direct your letters containing remittances directly to CHAUNCY BARNES, Mansion House, Baltimore, Md.

THE following Resolution was recently adopted by the First Association of Spiritualists of Atlanta, Ga.:

Resolved, That as the Rev. T. M. Harris and Rev. Dr. W. P. Harrison, have repeatedly lectured against Spiritualism, that we consider it a religious duty they owe us and their respective congregations, to meet Mrs. Addie L. Ballou in discussion on this subject in public, and shall take a refusal from them to do so on whatever grounds imaginable, as an acknowledgement of their inability to defend their position, being conscious of defeat.

WM. COLEMAN,
J. M. ELLIS,
F. F. TABER. } Committee.

A. E. DOTY, a prominent lecturer, is coming West. Parties desiring his services can address him in care of this office.

Look out for Impostors.

We have in our possession letters from reliable Spiritualists that one Keeler whose mediumship was recently favorably spoken of by a correspondent, is a trickster of the Von Vleck school.

The best way is for Spiritualists to let every medium alone and give them no patronage whatever when it is once known that they in the least degree attempt to deceive the people. Spiritualism is founded upon an immutable principle, and spirit communion is an evidence thereof. Impostors hold the same relation to it that counterfeit bank-notes do to genuine currency. Mediums are every day being developed—hence the temptation to the Von Vleck counterfeiters to take the field.

Spiritualists are too prone to take an impostor's words without question. If one proposes to scrutinize the manifestations by suitable tests as you would test bank notes or specie, a certain class are too prone to protest against it, and then those things go on swimmingly for a few days, till evidence irresistible presents itself that they have been patronizing an arrant knave. The next week or month the impostor, destitute of all shame, turns up under the patronage of the church as an exposer—simply an exposer of his own turpitude. He is at once dubbed Prof. or Dr., and sent into the best *religious* families, and usually leads in prayers at the family altar. Thus the Von Vleck scalawags gain favor, and it is not an uncommon thing for those impostors to, as often as once a quarter in their peregrinations through the country, while being lionized by priests and church members as Profs. and Drs., exposers of Spiritualism, to seduce, and if necessary to the accomplishment of their ends, to marry the unsophisticated daughters of pious dupes.

We most emphatically say to the Spiritualists and to investigators, apply all *necessary, reasonable* tests to mediums. Do not treat them unkindly but you will not interrupt the control of genuine mediums by using needles and thread to sew the ropes and sealing wax to seal them, nor will a genuine medium object to such tests. Hard ropes, used to tie a medium in an uncomfortable position, should be avoided. Leave them as comfortable as if not secured, but see that they are secured beyond any controversy.

It is far better for genuine mediums to be thus placed beyond suspicion, than it is for impostors to be countenanced until all physical mediums are brought into disrepute.

Prayer.

The sincere aspiration of the soul is the key that unlocks the mysteries of the world of beauty and loveliness beyond, and reveals to us objects, things and beings of a higher life, and fills an aching void, calms the agitated waters, and elevates man in the scale of being above the brute. It soothes the sorrows of a troubled mind—it raises him above the fleeting transitory things and cares of mortal life, to a realization of communion with angels of light in a world of beauty. It becalms and quiets the over-taxed human faculties and impels the soul to look up to a higher life as attainable in degree, while yet clothed upon with materiality.

Prayer as thus defined settles the turbid waters of the passions and turns the elements—electrical currents—from the basiler regions of the brain to the crowning faculties and thus opens up to the soul's conceptions, the great fact that it contains within itself "*infinite possibilities.*"

To one's self, the aspiration of his own soul is a means to an end or object of unlimited power. It prompts use to ends, and when accompanied with untiring energy and continued activity, "moves mountains."

It opens up inter-communion with the angelic spheres, from which intelligence and power unlimited flows, yielding a supply equal to the demand, in every emergency.

External forms of prayer are cold and soulless. The sincere aspiration of the soul is deep and irresistible, and like the warm gulf stream that bubbles up to the surface in the arctic regions, melts the ice, fructifies and enlivens everything within its sphere of action, although surrounded by seemingly impassable barriers of frigidity, perpetual ice and snow.

Cold Christian forms of prayer only are objectionable—not the warm gushing aspirations of the soul.

W. C. GIBBONS is laboring efficiently in Missouri.

DR. ROBERTS is lecturing and healing at Corsicana, Texas.

PROF. SPENCE's Positive and Negative Powders for sale at the office of this paper.

U. P. HENDERSON, ESQ., send your address to Andrew Stone, M.D., Troy, N. Y.

C. FANNIE ALLYN has been lecturing with great success at Galveston and Houston, Texas.

GEO. W. KENDALL, Vice-President of the Central Association of Spiritualists of New Orleans, has been lecturing to the society over which he presides.

PROFESSOR E. WHIPPLE will lecture before the First Society of Spiritualists in this city during the Sundays of March. He is an able and eloquent speaker. Go and hear him.

PROF. D. H. HAMILTON, Author of Common Sense Theology, is working Westward, filling engagements to lecture on Human Nature and Human Life. His permanent address, Lewiston, Me.

MISSES CROSBY and GROVER, whose advertisement appears in another column are highly spoken of by our New York correspondent. Miss Grover is considered one of the best Clairvoyants in the country.

E. V. WILSON will lecture in York, Pa., on Tuesday and Wednesday evenings, Feb. 25th and 26th, two lectures; in Gettysburgh, Pa., on Thursday and Friday evenings, Feb. 27th and 28th, two lectures.

BRO. JAMES HOOK of Terre Haute, Ind., writes: We are arranging to celebrate the 25th Anniversary of the Advent of Spiritualism. We have sent for Dr. T. B. Taylor, of Topeka, Kan. Don't know that he will come. If he can not come, can you send us a speaker or come yourself?

REPLY:—We doubt not, Bro. Taylor will obey your summons, and will do the subject ample justice. He is an able speaker. We can not leave our labors to attend your celebration as we would be most happy to do, if our duties to the readers of the JOURNAL did not forbid.—Ed. JOURNAL.

MISS DR PUEPLE, Pres., sends the following: The Spiritualists of Lowell, Mich., will hold their quarterly meeting in Music Hall, the last Saturday and Sunday in March, 29th and 30th. Mrs. S. A. Pearsall will be the principle speaker. Friends from abroad will be provided for.

D. W. HULL has returned North and is ready to make engagements for the season. Please address him early, as by getting invitations simultaneously, he can arrange so as to save railroad fare. His railroad expenses last year were a little over of $500. He speaks at the Quarterly Meeting, at Genesee, Ill., March 14th, and 15th. Permanent address, Hobart, Indiana.

JOHN M. FOLLETT, Secretary of Henry Country Association of Spiritualists, sends the following:

The Henry County Association of Spiritualists will hold its next regular quarterly meeting in Teutonia Hall, Genesee, Henry County, Illinois, March, 15th and 16th, 1873. Good speakers will be in attendance. All friends of reform are invited to attend.

Dr. P. B. JONES, the Magnetic Healer, who has been located in Atchinson, Kansas, the last year, healing the sick so successfully, is going to St. Louis the 15th of March, to locate for a season. Dr. H. Mitchel, formerly of Medina and Rock Island, Illinois, joins Dr. Jones there as a partner. Dr. Mitchel is a young man, and as a clairvoyant diagnoser of disease, has no equal. We congratulate the friends of St. Louis on having two of the most reliable healers in the field.

DEAN CLARK will lecture in this city to the First Society of Spiritualists, during April. He has had four months rest and recuperation, and commences his labors again, feeling that the angels can use him as their instrument far more efficiently then ever before. Bro. Clark is one of our most eloquent speakers, and will, no doubt, draw crowded houses while here. Societies desiring his services for the Spring and Summer months, will please address him in care of Dr. Avery, No. 99 West Randolph St., Chicago.

City Entertainments.

[For the week ending, March 8th, 1873.]

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph.

MCVICKER'S THEATRE.—Madison street, between State and Dearborn streets. One of the largest audiences of Mr. Booth's engagement was present at McVicker's Monday evening, attesting the fact that "Richelieu" is regarded as one of his finest assumptions, as, indeed, it surely is. His interpretation and treatment of the *role* of the crafty Cardinal bear the stamp of his best genius and his closest study. On Thursday night Mr. Booth appears as Benedick, in "Much-ado About Nothing."

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. The second week of the brilliant comedy "False Shame," began at Hooley's Monday evening, to a good audience. The play, with its rich stage settings and strong cast, is a genuine success. Mr. Dillon appears at each performance this week, in one of the best of comediettas, "The Silent Protector."

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. Another bill of roaring novelties is provided for this week at Myers' Opera-House. Following the first part, always full of good things, Master Clarence Burton appears in his songs and dances, after which, a vocal quartette by Messrs. Tyrrell, Surridge, Lang, and Kayne; then the Abyssinian dwarf Tommy, in his unique performances; Mackin and Wilson in new specialities; "Sketches from Nature," by Rice, Surridge and Kayne; and the fine burlesque, "Robert Make-Airs," with its beautiful scenic and stage effects.

GLOBE THEATRE.—No. 54, South Desplaines street. Mr. Harry Linden, the ever-popular comedian, who needs no introduction to the good graces of the Chicago people, has accepted an engagement at the Globe Theatre, and will appear this week in one of his most famous roles, that of "Wool" in "The Hidden Hand," supported by the Globe company.

Literary Notices.

THE OVERLAND MONTHLY FOR MARCH, 1873. We are again constrained to say that this issue of the California magazine is up to the high standard it has persistently labored to maintain, and to which it is fully entitled.

THE PHRENOLOGICAL JOURNAL for March contains a good portrait and sketch of William F. Havemeyer, Mayor of New York City; The Problem of life! Driven to Death; Indian Relics, and our Indian Policy—a well-illustrated and sensible article; A Penal Colony for Criminals; Mrs. Mary Somerville, the Scientist—with Portrait; What shall Our Boys Do? Dreams and their Causes; Longevity in the Professions; "I can not Quit It," or the Inebriate's Play; A good Memory—how to acquire and retain it; The Celt; The Red Deer of America; Hugh Stowell Brown, on Americans, etc. Price 30 cts. A Year's Subscription, with a "taking" Chrom. $3.00. Address S. R. Wells, 389 Broadway, N. Y.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Success.

Bro. A. J. Davis is writing for the *Banner of Light*, what he calls, "The Harmonial Cyclopedia," and in which he gives extended and original difinitions of various terms in his quaint and peculiar manner His papers are both suggestive and provocative of thought, which is of the highest importance, and may be said to be a success on the part of the writer. What is Success? The gambler and his near relative, the avaricious man, think that success depends upon the aquisition of wealth, too often with but little regard to the means by which it is obtained. Popular opinion is very much at fault in its definition of success, and too often the wildest and most reckless speculator, if he obtains wealth, is said to be successful, while those whom he has defrauded may have strong doubt about it. On the physical plane, brute force and success are often synonymous terms, and the old maxim, "Might makes right," is accepted.

Mentally, there is a vast difference in the standard of success. Very often we lay our plans, and are sadly disappointed if we can not carry them out, and in after-life, we often find that that which seemed to be a failure, was in reality the very best success. It is said of Alexander the Great, that after one of his most signal victories, he made this remark, "One more such victory and I am a ruined man.

How many of the so-called successes in life are but hair-breadth escapes from diastrous failures? Children suppose that the inability to attain their apparent wants is a failure, while those of more mature experience, may know that this is their highest success. Men and women are only older children, sometimes wiser, but a higher wisdom may perceive the same for us that we do for the children.

The standard of success is a measure of man's development in the various departments of his being. If the mere acquisition of wealth, or the carrying out of any selfish plans be esteemed success, we may know where the individual stands. If the gratification of selfish desires and ambitious purposes, is success in the mind of an individual, there is a long road to be traveled before real success in life can be realized. The basis of true success lies in the individual first, and then in the finding his or her appropriate sphere of action. First, on the physical plane we should seek for the development and unfolding of all the powers so as to produce the highest and most perfect conditions of health. The acquisition of property as far as it may be a means for good and holy purposes, is a success that is to be desired, and may be reached most effectually by the proper culture of the physical, mental and soul natures.

Beginning with the physical, the others will be more readily accomplished. The finest mental powers are manifested in and through those physical organisms that have been brought up to the highest degree of development. The absolute and essential elements of true success, are to be found in strict integrity and uprightness, a condition in which the soul acts through the mental and physical natures. This does not result in the accumulation of wealth, or the power to govern others, so much as in that grand power of self-government, which is the highest attainment of this life or of the life to come. The man or woman who stands beautifully poised amid all the changing scenes of this life, and who receives calmly and serenely every thing that comes, and turns it always into a profit and a blessing—no matter what its character may be—has achieved the highest success of life.

There is a condition attained by some whom we have met in the after-life, and which is to a considerable extent attainable here, wherein there is such a harmonious unfolding of all the powers and capacities, that prayer becomes a thing of knowledge, and not of faith, and it is always answered, because such is the knowledge that it only asks for that which is adapted to and essential to the well-being of the individuals, and it asks this in a line which leads with unerring certainty to its attainment and reception. Such prayers bear no similarity to those whining complaints which are at times offered up by men, but they go forth in such sublime aspirations that the power that asks and the power that bestows, blend and mingle into one, and there is no mistake as to the result,—it is an absolute certainty and a success. The world would be blessed if there were no other kind of prayers, but ignorant children as we are, we are continually praying for those things which would curse rather than bless us.

The command given to pray without ceasing is in accordance with nature. We are doing this, but it is so ignorantly that it can not be considered a success. The child prays to be a man or woman without waiting for the essential conditions of time and growth.

The poor man prays to be rich without any reference to the conditions which are necessary. We pray for changes in the weather, when the laws are fixed, and the result is that we trouble ourselves without doing any good.

Men are learning on the physical plane that the essential condition for answering prayer, are good and practical work. The man who would go to sea in a leaky vessel, and trust to prayer to carry him safely over, is considered to be of unsound mind, and yet the great mass of the prayers are of this character,—complaints or thanks to the Deity for what he has not done, or what he has done, and very often directions as to what he should do, and the results is failure everywhere.

In our efforts to attain success, let us endeavor to be wise and learn this important lesson—first, to know just where we are physically, mentally and spiritually, and then put forth the prayers that are adapted to our conditions, and they will certainly help us to reach better ones—not by bringing them down to us but by raising ourselves up to them. We shall not be disappointed then, and conclude that God has forgotten us, and can't hear our prayers, but on the contrary we will know every day he is with us and in us, and that our daily prayers are being answered, giving us the most real successes by making our lives complete, harmonious and perfect according to the powers we have attained upon the several planes.

When we as individuals have reached these conditions, we shall then learn that each portion of our nature prays for precisely that which it seems to need, and as our souls rise up in their supremacy, we shall realize that they are sending out prayers which may be repeated and continued a long time before the answer is reached; but as these prayers are reiterated day by day, and as the mental and physical are kept in their proper places so that they do not intrude upon or interfere with these soul prayers, the answer, blessed and holy, and divinely adapted to our highest and best conditions, will come to us, and we shall rejoice with exceeding great joy because the real needs of our souls are supplied, and we have a realization of the fullest and grandest successes that are attainable here.

Then shall we carry our influences forth into the world, and its standard of success will be modified thereby, and so when the close of our earthly career comes, the success of our good works will be the crown of our lives, and will be our passport to the realms beyond. The queries will not be then, Have you accumulated wealth? Have you gained worldly honor and fame? But have you fed the hungry, clothed the naked and ministered unto them that were suffering? Have you in all things sought to bless the world and make it better by your lives? If for us the answer is, "Well done," we shall be happy.

Married.

On the 13th of February, 1873, at the residence of the Hon. J. G. Wait, of Sturgis, Mich., by Rev. A. J. Fishback, MR. C. M PUTNAM, M.D., of Flint, Mich., to MRS. A. E. MOSSOP, of Dayton, Ohio.

The marriage of the above parties was performed strictly according to the principles and usages of Spiritualists. Mrs. Mossop, the happy bride, although a recent convert to Spiritualism from Catholicism, did not desire any priest, either Protestant or Catholic, to officiate at her wedding, but an avowed Spiritualist Minister, set apart by the angels, and ordained by the "Religio Philosophical Society", of Illinois. I need not say that Mrs. A. E. Mossop is an ardent Spiritualist, as her beautiful inspirational discourses in many cities of our country, have not only placed her among the first ranks of eminent speakers, but given her truly and deservedly a national reputation.

Mrs. Mossop has good educational attainments, fine musical talent and culture, and rare spiritual endowments. May she never hide her "light under a bushel," but having "freely received, freely give."

Her husband, Mr. C. M. Putnam, M. D., is also a recent convert to Spiritualism, and besides being a successful, eminent physician, is a thorough believer and noble worker in the cause of humanity and the good angels.

Their marriage was conducted as follows:—The guests having assembled, and all being ready, the Hon. J. G. Wait and the bride entered the room, and he presented her to the bridegroom, as follows:

He said, "Dr. C. M Putnam—Sir, in behalf of her father in spirit life, I present this woman to you, not as your *property*, but as your companion and equal through this life. See to it, Sir, that in every place and condition of life, you recognize this fact. See to it, also, that the work that has been commenced by her spirit-guides, through her instrumentality, be not abridged or cut short by this union, but that it be carried on to the final accomplishment of their designs."

MR. FISHBACK'S SPEECH.

Friends, it has been truly said that "Marriage is the holiest of all the relations in the universe; before its shrine no impurities can kneel; within its influence the purest angels come, and around its temple heaven lingers." Hence the value and sacredness of this institution, together with the lasting obligations and weighty responsibilities connected therewith, forbid that any should enter it impulsively or thoughtlessly, but deliberately and wisely. However much marriage may be guarded and supported by the civil law, yet it is not founded upon it, but upon a fixed law of nature, written by the Creator in the hearts of all his children, "and for this cause shall a man leave his father and his mother, and cleave unto his wife."

HIS PRAYER.

All-wise spirit of love, we adore thee as the life of the universe and the law of marriage within us, by which the solitary are gathered into families and the purest affections; the highest interests and the sweetest joys are placed within the circle of a loving home. May thy spirit sustain, and wisdom guide these, thy children, in the faithful discharge of the moral duties of life. And may they clearly see and deeply feel that joy or sorrow shall be their portion, as they keep or neglect the sacred promises consummated this day. Amen.

THE CLOSING CEREMONY.

My Brother and Sister, you do, in the presence of these witnesses and the angels, publicly acknowledge each other to be husband and wife on the grounds of mutual companionship and perfect equality; whereupon, by the power vested in me, as a Minister of the Gospel, I pronounce you husband and wife, with the firm conviction that "what God hath joined together no man can put asunder."

BENEDICTION.

Now, may the God of humanity bless you and keep you; may his ineffable light shine round about you, and give you truth, purity, and peace, forevermore. Amen. W.

Passed to Spirit Life.

[*Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.*]

Passed to spirit life, from Fort Valley, Ga., Dec. 24th, 1872, D. T. SHERMAN, aged 52 years 5 months and 18 days. H. S.

BROTHER GEO. B. HOPKINS, trance, healing medium, passed to spirit-life, from Portland, Maine, Feb. 3d, 1873.

His kind, cheerful and affectionate nature endeared him to a large circle of friends by whom his genial society will be greatly missed. He has been a resident of this city for several years. G D. B.

Passed to spirit-life from Joliet, Ill., Feb. 14th, 1873, FLORETTA, the oldest daughter of Bro. Wm. and Sister Mary Bartlow, aged ten years.

She was a dutiful child, patient in suffering, and affectionate in disposition. Gently and quietly her pure spirit left the Earth-form to bloom in immortal youth.

There is no death—an angel form,
Walk's over the earth with silent tread—
He bears our best love'd ones away,
And then we call them dead.

But ever near us, though unseen,
The dear immortals tread,
For all the boundless universe,
Is life—there are no dead! J S.

Passed to spirit life at Brest, France, Dec. 8th, 1872, MRS. HARRIET B. BURTON, daughter of Seth and Abigail Higgins, of Palmyra, Jefferson Co., Wis., in her forty-fourth year.

Another of the bright spirits of earth has passed away, leaving a record of purity of purpose, and nobleness of character, rarely equaled. Her's had been a life of trial and change, but amidst all its cares and anxieties, she had given much time to study, and besides being a fine musician (singing the sweetest of altos ever heard), she had become a fine linguist, speaking fluently several languages. She had gone abroad for her health and had just embarked for home, expecting to assist in establishing a Female College at Englewood, preliminary steps for which had already been taken.

☞ Will the Banner of Light, Boston; Madison, Wis., and Louisville, Ky., papers, please copy.

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Medium's Column.

SEALED LETTERS ANSWERED BY R. W. FLINT. Address Station D. Box, 61. Office 1147 Broadway, New York. Money refunded when not answered.

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MRS. A. H. ROBINSON,
Healing, Psychometric & Business Medium,
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——:o:——
MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.
Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought *en rapport* with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.
One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.
Mrs. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.
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N.B.—MRS. ROBINSON will *hereafter* give *no private sittings to any one.* If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Inner-Life Department.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Invocation.

Oh! thou holy Spirit of Love, send thou upon each falling snow-flake sweet messages of light, for all who are dying for the truth; and let the light descend upon, as well as penetrate, each soul, so that it may lead each bark safely up the stream of life, forever and forever.

Adam Rodenheiser.

I can't wait because it hurts the back of my head so. My name is Adam Rodenheiser, and I lived in Carpenter's Court, Germantown Road, Phila. I was a carpet weaver, and an engine exploded and struck me. I came here with this man as he has something to do with railroads. [A member of the circle]. My son was also badly hurt at the same time. I left a wife and children, and as I was poor, I don't know that they published my death in the papers. What do you call this here? [It is a circle for communications from spirit-life] I went out yesterday or last night. [This communication was given Jan. 23rd, 1873]. I found myself where I have often heard of, but never thoroughly understood as I now do. My body suffered, but my spirit did not. I do not want them to worry about me. Good day.

Dr. John H. Stokes.

I came to the medium, went back, and now come again. He does not know that I have passed away. I was only slightly acquainted with him, having only met him once or twice. My name is Dr. John H. Stokes and I lived at Moorestown, N. J.

This spiritual philosophy requires very deep study; it has length, depth and breadth. It is indeed almost beyond our comprehension, yet it is entirely within our understanding. I with thousands of others did not believe in this truth, yet in a sense I did believe in it. I believed that there was such a thing as spirit-communion. When I was a physician and beheld so many death-bed scenes, I could not help thinking that the soul lived after the dissolution of the body. A physician can be of great service to the soul, as he has many opportunities that even a minister does not possess, if we could only appreciate them; but ministers are useful in their proper place. The truths of spirit intercourse seemed too good to be true. It was my pleasure to meet the medium once or twice where he visited and I then saw by the formation of his head, that he was calculated for some other purpose. Now I can see how easy it is for me to return through him. I was permitted to come back here by the Professor. He was persecuted when here, but he has risen above all, and is now a man of might. I refer to Prof. Hare. I see others standing around here waiting to communicate, hence I must depart. It is with pleasure that I come, and it is with pleasure that I leave. It makes me happy to think that I have through this communication given my testimony to the world.

[A person present at the circle recognized this spirit, and remarked that "he was present at Dr. Ely's funeral recently, and seemed in good health and says, "I sat near him, and a few days since he died very suddenly."]

Matthew Windom Evarts.

How beautiful the thought that we are nearer to-day than ever before to the bright spirit-life; yes, still nearer we approach the golden door of the future where loved ones dwell who have passed away. Oh! may we then blend our love with the choicest of spirits, as we ascend life's rugged pathway, and learn how sweet it is to know that those who have passed on before, will meet us on the bright evergreen shore. Since the friend's name [Dr. Ely's] has been mentioned in connection with Dr. Stokes by the brother present, I can not help at this time corroborating his statement as correct. Dr. Stokes there sat at Dr. Ely's funeral, and looked upon his cold lifeless body; but his spirit was there, and saw that he could accomplish a work through him, and thought that he would come take him. Let me tell you that the Spirit World is wide awake. How fearful are the diseases that are passing through the land; we need physicians here, as well as an army of soldiers to work for the cause of truth. If you are not satisfied within yourselves as to whether it is best to send forth these notices of sudden deaths, let me tell you that the time is coming when notices of these sudden deaths will be sent out before they occur. Have harmony within yourselves and these results will be produced. I am told that the time is coming when communications from spirit-life will be taken down upon paper, without the aid of even mortal hands. If we can have conditions perfected, we would like to have these communitations taken down in this way. Instead of having one circle a week, and one column in the JOURNAL, there ought to be two circles per week, and a whole page in the paper. We will do our part, if conditions can be brought right on your side. With the best of feelings I leave you. I am neither a physician or divine, but my name is Matthew Windom Evarts.

Israel Lockard.

I died in the operation, and it was a fearful one. They said that I would lose my eye. I lost my life, they said, but I have just found it. Tell them not to give themselves any uneasiness about me. Tell my mother that Lottie is up here, and she has changed very much. I saw my sister before I passed away. Register it as my birth, if you please. My name is Israel Lockard, and I lived about seven miles from Albany, N. Y., in the country. I was at the canal when they gave me the chloroform. It made me feel very queer, and I don't know whether it killed me or not.

Henry W. Pherret.

This is the only place where my spirit has obtained rest. It brings me those rays of light that dispel all darkness. Gold kept me down, yet I was charitable. I now cleave to the rock of truth, instead of the old rock of bigotry. I have begun to soar after the truths of nature, and I have found God. If some men would look after him in the way I have they would find him. I do not want to have any thing to do with people or Spiritualists who do not recognize the Great First Cause, because such recognition will bring the whole angel world in closer communion with you. That man or woman who denies their God day after day and night after night, is not a true Spiritualist, as they are denying the great source of all spirit. I am a redeemed spirit, coming here to give my testimony. My name is Henry W. Pherret. I lived in a hut down near the Big Black River in Mississippi!

Prof. Hare.

I would here say a word in regard to that grand noble woman, that truthful, and world renowned medium, Mrs. Conant, who has suffered persecutions even as this medium has. A short time since a person made remarks derogatory to Mrs. Conant in this office, and he was immediately ejected from the house by our medium. No person shall abuse the *Banner of Light* that waves triumphantly in the East. That Star in the West, the RELIGIO-PHILOSOPHICAL JOURNAL, shall shine despite of all malice and shall never set!

The LITTLE BOUQUET shall be mighty in truth; and like this little bouquet upon the table, it shall be clothed in bright and beautiful colors; and its editor, who like this lily of the valley, with his head ofttimes bowed down with cares, shall rise above all opposition. Fire can not consume, for he has passed through it. Like this beautiful rose, he shall send forth truth, whose fragrance will penetrate through the whole universe. So shall his works speak for him; they shall be the guides to lead him. He shall rise upward and onward, until the future shall show the true fire of his nature.

Notwithstanding the many trials and troubles of our medium, we have brought him out upon a safe and firm basis. With the kindest regards and a spirit of charity for those persons, who would counterfeit my medium, I will say that there never has been an honest person or medium but may have a counterfeit.

May the JOURNAL be a messenger of truth, wisdom and strength. True friends in the body, and true and tried ones in spirit-life, will protect our beloved medium evermore.

To the Friends of the Religio-Philosophical Journal.

The extension of Spiritualism is in the main accomplished by the press. The journals devoted to that cause are its teachers, its missionaries, its apostles going forth to foreign countries, to preach its true and living gospel. They are the great bond which at present unites the host of Spiritualists; the rostrum from which they all hear the best thoughts and ideas, and become conversant with the facts and phenomena of Spiritualism. Not a single individual receiver of the New Philosophy, but will declare the vital necessity of the journals devoted to his cause, or who would not deeply regret the loss of a single one. Yet the history of its press shows that it has been sustained almost entirely by the self sacrificing labors of a few individuals, while the many have quietly enjoyed the results of their toil.

They who sit at their firesides partaking weekly of the intellectual feast prepared for them, little know the task assumed by editor and publisher; their days and nights of anxiety of weary brain and aching body, to meet the inexorable demands made on them. It requires on their part, the strongest sense of duty, and the encouragement of hope prophetic of a brighter day and the sustaining watchfulness of angel friends to enable them to bear the heavy burden.

Of the spiritual papers, to none do these remarks apply with greater force than the RELIGIO-PHILOSOPHICAL JOURNAL. It is one of the oldest, and now the only paper of its kind West of the Alleghanies, and its success has been dependent on the indomitable will of one man. It has never *begged* assistance even in time of its greatest need when all its years accumulative of capital went up in flames. Proudly may it say, "BURNED OUT ON OCT 9TH, RE ESTABLISHED ON OCT. 10TH" It did not miss an issue, though that of the "fire-week" was a tiny sheet, but the largest Chicago could spare. Not only has its editor and proprietor, but the assistant editor as well, made very great sacrifices in its behalf, for the publication of such a paper is like a vortex, never satiated. Now, is it just for a few individuals to carry such a heavy load, that numerous others better able, shall bear none? We think every true Spiritualist will answer no. No, it is not! Then lend a helping hand. The JOURNAL is a mountain, but fifty or a hundred thousand subscribers would make it a feather's weight. With that many supporters it might be made twice as large, and then be no burden.

How shall the task be distributed? Let every friend determine to secure at least one subscriber, and if he can not, send a trifle more than his own subscription. The JOURNAL nominally is valued at $3 00 per year For how much would you have it suspended? Is it not intrinsically worth more than the paltry $3.00 you give for it? Is it not ignoble to rate the beautiful truths of Spiritualism by dollars and cents like corn or bacon in the market?

Spiritualists have no church rates, nor charges of any kind; their religion only costs them what they pay to its press, and yet they let their journals languish, seemingly, without the least idea that the fate of their press and their cause are indissoluble. I would not ask one farthing as a charity. The JOURNAL has richly deserved support, by its independence, its boldness of utterance, its freedom, and catholicity, and it is simply justice that its friends, share with its proprietor and editor a small part of his burden.

Let each one take this very copy, as a sample, and not rest until a new name is added to the army of support; or send a copy to some friend, rich or poor, as a missionary. Every copy is better than a lecture, and there are fifty-two in a year, freighted with facts and philosophy. We have often seen the Spiritualists of a place unite and engage a lecturer at a cost of twenty to twenty-five dollars for a single Sunday. Undoubtedly good was done, but we sincerely think that had they expended the same amount in tracts and papers, to distribute broadcast week after week, much greater good would have been accomplished.

HUDSON TUTTLE.

Free of Duty.

Something is proposed in Congress under this head:

"Be it enacted by the Senate and House of Representatives of the United States in Congress assembled, that the Secretary of the Treasury be and is hereby directed to admit Free of Duty, at the port of Boston, a bell imported in steamer Samaria, August 19, 1872, for the Catholic Church in the town of Milford in the State of Massachusetts."

If it is right to do this, it can not be shown why the glass to be used in a church building, or anything else to be used in its structure, should not be admitted Free of Duty. Nor can it be rightly claimed that the poor people who assemble at the sound of the bell to worship inside the building should have to pay duty on any thing they eat, wear or admire. The injustice of the passage of such an act as the above, unless all other things for the comfort or happiness of the people share the same privilege, is most glaring. In fact, a bell is a luxury, an offensive one when serving so as to annoy a whole community, as some we know of do, and we doubt not a prohibitory duty on them all would be a boon of most appreciable value.

If they must be brought into the country, pray make them pay for the privilege, and hang them where distance would lend enchantment to the sound.—*Cincinnati Commercial.*

Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

WEST PENSAUKEE, WIS.—E. Harvey writes. Allow me to say that, judging from the few numbers of the JOURNAL I have seen, I should consider the paper cheap at double the price.

FONTENELLE, NEB.—T. A. Wentworth writes. In my last letter I stated that I should soon start out on a lecturing tour. I went up the Missouri River in Bert Co., Neb., and had a very pleasant time; spoke to large audiences.

WONEWOC, WIS.—O. R Hill writes.—Inclosed find three dollars to pay for the RELIGIO-PHILOSOPHICAL JOURNAL up to July 8th, 1873. I can not do without it. Consider me a subscriber as long as I live, and can pay for it.

JANESVILLE, WIS.—G. Veeder writes.—I am beginning to take considerable interest in the JOURNAL. I like its articles and am anxious to see manifestations, and I have resolved that when I visit Chicago to call at your rooms.

Thanks, brother. You are on the road to the kingdom—truth.—[ED. JOURNAL.

WATKINS, N. Y.—E. W. Lewis, M. D., writes. This place needs such men as E. V. Wilson, Bastian and Taylor, Charles Foster, Dr. Slade or many others I could mention, who can give tests and manifestations which the most obstinate in opposition can neither doubt nor deny.

MANTENO, ILL.—J. B. Hamilton writes.—Of the half dozen papers that I now take, no one is so much sought after as the RELIGIO-PHILOSOPHICAL JOURNAL, and when it does not put in its appearance on time myself and wife feel as though one of the family is absent from home.

SHERWOOD, WIS.—P. Foster writes.—I thank you for the credit extended me for the RELIGIO-PHILOSOPHICAL JOURNAL. I will try to be prompt in the future. Please continue the good old paper to me, and when I can't raise the money to pay for it I will acquaint you of the fact.

Your appreciation of our motives is gratifying. An honorable man or woman always appreciates favors.—[ED. JOURNAL.

WESTCHESTER, PA.—H. Jackson writes.—I wish to add that within the last few days, E. V. Wilson has visited these parts and delivered two lectures in this place. The weather was exceedingly unfavorable, owing to which, no doubt, the attendance was small. We had, however, an appreciative audience, and spoke with eloquence and convincing fervor. May he come amongst us again.

BEAR LAKE, PA.—I. V. Mather writes.—I have tried your paper some six months, and it comes home to the wants of the soul. We have a little circle of friends here who are holding circles once a week with very good success, developing trance, clairvoyant, inspirational, writing and other phsses of mediumship. We are making quite a sensation among the Orthodox Christians. We want a few more of your books and papers.

BURLINGTON, IOWA.—T. C. Whiteley writes. I feel as my duty the necessity of informing you that Mr. L. F. Cummings lectured here in Union Hall to very good numbers of respectable people, on the evenings of the 9th, 10th and 11th of February. Mr. Cummings is a trance speaker and a poet, and he weaves his thoughts beautifully in prose, as well as in poetry. He is also a clairvoyant, and under favorable conditions sees a great deal of the Spirit World. The first evening he lectured he saw many spirits about the hall.

CHETOPA, KAN.—Elijah Justice writes.—Since we found out that my son is a medium, it created quite an excitement in the neighborhood. Last evening, January 15th, there were about a dozen persons present. We had not thought of holding a circle, but they insisted on doing so. After some talk on Spiritualism, *pro* and *con*, my son went into another room a few minutes, the spectators examining it first, two men were selected to tie the medium with a rope. Instruments were laid on the stand, and the room darkened. The manifestations were extraordinary.

NORTH AMHERST, O.—Eugene Pearl writes. Can you send a good speaker and test medium here? This town has about fifteen hundred inhabitants and is situated on the L. S. & M. S. Railroad, Northern Division, midway between Cleveland and Toledo. There are twenty or thirty Spiritualists here in town, but they need stirring up. They are perfectly able to pay for first-class speakers. We have not had a spiritual lecture in five years. We want a speaker who can affirm, as well as deny, and can also maintain and prove his affirmations.

TISKILWA, ILL.—A subscriber writes.—There are children developing here as writing mediums, one in particular that promises to be of great service. She writes readily as I have been informed, with both hands at the same time on different subjects. She is a very intellectual girl, was developed with Planchette, but writes with a pencil. I desire to refer to an excellent medium, Mrs. Rhoda Benson, of this place. She was developed eight or ten years ago as a healer, clairvoyant, business and test medium, and has been doing good without sympathy or support only from very few.

MARYSVILLE, MISSOURI.—A. A. Noe writes. I love to labor for the RELIGIO-PHILOSOPHICAL JOURNAL (the gospel of light and truth), for I think by so doing I am laboring in concert with the angel hosts around and above me. I love the dear JOURNAL for the grand, noble and sublime truths it advocates. I love its boldness of speech in daring to advocate our heaven-born spiritual philosophy without truckling in the least to the mandates of any one.

Yes; high in the heavens forevermore,
The stars of truth eternal shine;
Sail on, oh! man, from shore to shore,
The power that guides thee, is divine.

TYNGSBORO, MASS.—E. Hall writes.—I see by the little monitor on the margin of the dear old JOURNAL that I am getting a little tardy in making my remittance. Please find three dollars and twenty-five cents inclosed, which will make it right until January 1st, 1874. This is but a small sum for each one to pay yearly ($1.50) and should be paid promptly, for all of us who compose your thousands of readers are depending on you for our weekly supplies of that which goes to strengthen and sustain our spiritual existence; yes, it comes laden with rich treasures from the visible and the invisible worlds. Long may you live to proclaim the truth of spiritualism to that portion of humanity who are yet bound with the chains of ignorance and superstition.

EXETER, NEB.—Wm. N. Babcock writes.—Investigators come to me and want my JOURNAL to read. Well, as long as I have it, and I mean that to continue until I throw off this mortal coil, I am ready to lend it as soon as I read it. One man who had read several numbers, quite recently buried a little boy. He came to me with tears in his eyes and wanted some more JOURNALS, saying, "Spiritualism gives to me, in this my hour of trouble, that joy and comfort that Orthodoxy can not give. I believe my little boy comes back to see me every day." We have organized a circle here composed of seven persons. At the third sitting we obtained raps so that a few questions were answered. We have the ball in motion, and with the help of angel friends will keep it in motion.

ALTON, ILL.—Benj. Teasdale writes.—I wish to inform you and the readers of the JOURNAL how we, humble creatures, are favored here in having one of the very best mediums associated with us. William Brudon is the name of the gentleman, and judging by the kind of communications given to us through his organization, he must be a pure and good man. I can assure you that it is a privilege of a very rare character to be present at some, I may say all of his meetings, for he seems to be associated with the glorious visitors from the Celestial World, are delighted to pour forth to us the sentiments they express. Oh! how much is lost by those who will not receive the teachings of this beautiful philosophy. To us it is beyond price, and we feel sad when we reflect on this, for we know it is a reality; we have constant evidence of its truth.

ROCHELLE, ILL.—A. S Hoadley writes.—I send you inclosed a post office order for three dollars for subscription to the RELIGIO-PHILOSOPHICAL JOURNAL for one year to be sent to D. C. Whitehead, Rock Rapids, Iowa. This will carry the gospel of spiritual truth into a new country among a very intelligent and progressive people, where they are not bound up in the trammels of the old bedridden Orthodox Theology. The world moves, and although "God's mill grinds slow, it grinds exceeding fine."

WEST LAFAYETTE, OHIO.—J. S. Burr writes. Spiritualism is gradually diffusing itself into this community, through the efforts of a few of us, weak friends of the cause, and would run like fire in stubble, if you could induce efficient laborers to call and aid us some. All mediums and progressive persons would be made welcome, and I trust comfortable, if they would call on me. This is a station on the Pittsburgh, Cincinnati & St. Louis Railroad—often called Pan-Handle Railroad.

PORTLAND, OREGON.—D H. Hendee writes. I have been reading the RELIGIO-PHILOSOPHICAL JOURNAL, for the last three or four years with much interest and wish to continue it. I have been a permanent resident of Portland for the past twelve years, and have labored more or less for the cause of Spiritualism for the last twenty, and am constantly growing stronger, wiser and supremely better for being an open and earnest investigator of that cause of all others, the most sacred and important to which the human race can aspire.

GREENUP, ILL.—W. H. Ozier writes.—Last Fall we employed Mrs. M. H. Parry to lecture for us. She made us three visits and delivered some eight or nine able lectures, and they were well received. She made a deep and lasting impression upon the minds of a large majority of her audience at each lecture. We have organized a lyceum, which is well attended and quite an interest is manifested. We have adopted the broad platform of free thought, free speech and the universal elevation and fraternization of the human family, to be achieved by natural means of science, morality, freedom, justice and truth.

KANSAS CITY, MO.—E. Fair writes.—I do think that by advising all your JOURNAL readers to attend church regular every Sabbath, and hear these poor bigoted soul-doctors prate of sin, hell and the devil, and of fighting against God, you would largely increase thereby the circulation of the JOURNAL The above doctrines are often felt upon my nerves like the filing of a rough rasp. But, oh! these poor souls are yet in prison, and who can refuse to break to them the bread of life and talk to them of a natural religion? How thankful I feel this day, that Spiritualism has bridged the chasm between life and death, and through its divine revealings the hitherto grim monster is clothed in the radiance of immortal youth and beauty. All praise to our Father and Mother God, to angels and mediums in and out of the earth form. These we regard as connecting links between Heaven, Earth and Hell. The good time coming has come at last. We stand upon the shores of time and exchange happy greeting with the immortals.

ELKLAND, PA.—Grace L. Parkhurst writes.—It having been my good pleasure to attend a course of six lectures and seances given by E. V. Wilson, at Westfield, Pa., on the evenings and afternoons of Jan. 28th, 29th, 30th and 31st, I would like to say a few words of the same and express an earnest desire that any, not having seen or heard him, may avail themselves of the first opportunity. At the close of each lecture, the speaker gave readings of character and very satisfactory spirit tests—perhaps, however, the "Thomases" of our day, as of old, would not believe "except they shall see the prints of the nails and thrust the hands into the side;" but as Jesus said unto him of former times, so say we to-day, "Blessed are they that have not seen, and yet have believed." Most of the tests given were acknowledged as correct by the parties to whom they were given. In all the readings of character and spirit tests, the speaker is guarded and gentlemanly in all his utterances, but the truthfulness of which being questioned or denied by the subject, he will prove the same by pointed facts and incidents connected therewith, that admonishes one that it is better to be truthful,—for as surely as there is life in the universe, so surely is it given him to see and reveal past periods and conditions of individual lives.

CHESTER VALLEY, PA.—S. Matlock writes. Having inclosed four dollars some days ago for two boxes more of Mrs. Robinson's Tobacco Antidote, and not yet coming to hand, I fear some light-fingered post-official may have appropriated the contents to his own use. I received a box from you for myself about sixteen days ago, which has certainly proved a cure, after using tobacco for thirty years. I now have no appetite for the weed, and others are requesting me to procure boxes for them, and when you receive this please find a money order certificate inclosed for twelve dollars, for which please send me twelve boxes, as I see by the JOURNAL that is the wholesale price, and twelve boxes the lowest wholesale number. This antidote will certainly be a great blessing to humanity, as there are thousands who would gladly give up the use of tobacco, provided they could get rid of the poisonous effects. I have tried to quit several times, but always found some impediment behind that I could not overcome, which, I am happy to say, is not the case this time.

Your four dollars came duly to hand, and the Tobacco Antidote was sent by mail on the 3rd inst. Hope you have received it ere this, and we have just filled your last order for twelve boxes more. The antidote cures everybody. One box will cure the most inveterate user of the weed when the directions are strictly followed.—[ED. JOURNAL.

CHILICOTHE, OHIO.—K Graves writes.—I am laboring to warm up the Spiritualists and civilize the Christians of Ohio, and am daily cheered with the evidence that the spiritual faith is rapidly spreading and some of the Christian professors slowly emerging from barbarism, but I fear it will be centuries yet before Christianity will be characterized by common sense. Everywhere I go I challenge the clergy to meet me, either in an effort to defend their own religion or put down ours. But they have not the moral backbone to do either; but go creeping about the street like a whipped spaniel with his tail between his legs. They act upon the policy of the tortoise, keep the head under the shell, fearing to poke it out lest they should encounter humbugs. Strange, indeed, that beings who are themselves living walking humbugs, should cherish such fears. The prospect don't seem to be very flattering that I shall have the pleasure of meeting a preacher in public; and if I should, he will probably bring five or six dozen clergymen with him to stand behind him and hold him up, as in a case which occurred not long since in Indiana. We may presume they have learned that one man of sense can "chase a thousand" of them, and hence they try to exceed that number. As for the cause of Spiritualism it is really cheering to observe the spirit of inquiry everywhere manifested to learn more of the character, facts, philosophy and history of the glorious enterprise. The conviction is daily deepening in my mind that the time is approaching and not far in the future, when there will be a general awakening on this question. At nearly every point I have lectured a large number have attended who had never before heard a lecture on the subject, and some of this class have been the foremost in contributing to defray the expenses of the meeting. At Monterey a music teacher brought into the meeting a large number of children, who conducted with the utmost propriety during a discourse an hour and a half in length. Their presence warmed up my soul and I poured forth a moral exhortation for those young germs of humanity. "Suffer little children to come unto me," and I would rejoice to have them all come, for I love the dear little ones and would like to put them on the right track. I shall make it a point to circulate the JOURNAL by obtaining three-months' subscribers. At Frankfort a gentleman has obtained a large number of names for "The World's Sixteen Crucified Saviors," and many have been obtained at other places. The work when published will not probably be sold as low as it is now by subscription, as a work of three hundred pages can hardly be afforded for one dollar. Subscribers, therefore, will probably get the work cheaper than others. I found at Monterey a man who is constructing a machine by the aid of the invisibles, which, when perfected, will produce an entire revolution in the locomotive machinery of society. It will throw steamboats, locomotives, carriages, buggies and velocipedes into the shade. This man (James Burns) pleased with my labors at that place, has been traveling with me and has got me under pledge to return and lecture there again, promising to defray the expense out of his own pocket. From this place I shall go to Coshocton, thence on toward Geauga, having many calls in that section. Address Geauga, until March 15th.

SPENCE'S Positive and Negative Powders seem to be sweeping everything before them, judging from the evidence to be found in another column.

Lyceum Guide.

The price of this book has been advanced by the publishers who can only supply it in *board covers*, price, $1.00; postage, 16 cents. We have a number of orders on our books for the work in paper covers, which can not be filled. Will our friends please direct us what to do for them. We have a few copies of the work in cloth, price, $1.25; postage, 16 cents.

Common Sense Theology.

MY FRIEND HAMILTON:—What a number of good things you have crowded into your Common Sense book of poems. Send me twenty copies. Sincerely yours,

WILLIAM DENTON.

Wellesley, Feb. 5th, 1873.

Price $1.50, 1.25, and 1.00 according to style. Pos. free. Address D. HOWLAND HAMILTON, Lewiston, Me.

Sewing Machine Needles by Mail.

On receipt of *seventy cents* we will send by mail, and prepay postage, *one dozen* of the Howe Machine Needles (very best). These needles are used by various other kinds of machines. In writing state the numbers wanted. Those most commonly used, are No. 0 and No. 1. Such we have.

Address Religio-Philosophical Publishing House, Corner Fifth Avenue and Adams street, Chicago.

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

This rare work, first of its kind ever brought before the public, will be put before the Spiritualists of the world at its actual cost—$1 50 a year.

The proprietor of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE is impelled to look to other means for sustaining his House than profits from this work. The object is to place the magazine in the hands of the children of *all Spiritualists at least*, in a form so attractive as to banish the prejudice that so generally prevails among the youth, against the truth of spirit communion.

The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a *permanent institution* of the country and a credit to Spiritualism.

A general invitation is given to friends of the enterprise everywhere not only to write for its columns, but to secure subscribers for the work.

The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the *cure* within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.

Speakers Register.

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v13n12

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I now present the public with the second volume of 'Incidents in My Life,' which continues my narrative to the period of the commencement of the Chancery suit."

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10:15 a m*	Rock Island Express	*4:15 p m
3:15 p m*	Galesburg Passenger	*8:10 p m
4:20 p m	Mendota and Ottawa Pass'r	9:55 a m
1:00 p m	Aurora Passenger, Sunday	9:55 a m
1:45 p m	Aurora Passenger	*8:15 a m
5:30 p m*	Aurora Passenger	*8:55 a m
9:15 p m†	Dubuque and Sioux City Ex.	†7:00 a m
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	Junction Passenger	*6:45 p m
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4:15 p m*	Rockford Passenger	*10:45 a m
6:10 p m*	Lombard Accommodation	*6:50 a m
9:15 p m*	Ereeport and Dubuque Pass.	7:00 a m

A Sunday passenger train will leave Junction at 8:45 a m, arriving at Chicago at 10:15 a m. Returning, will leave Chicago at 1:15

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BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. *Direct all letters* to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

Our Lectures in Lexington, Ky.

We give our readers, this week, the views of a thoroughly conversative paper of our lectures in Lexington, Ky. The writer or reporter is evidently honest, and yet in closing up his account he kicks his dish over. Read his communication, "In its broadest sense we are Spiritualists. We believe in immortality and the communion of the saints." Rev. J. M. Peebles, the gentle Wilson, Emma Hardinge, and hundreds of thousands of others are in advance of this observer man. We not only believe, but we know that good and evil men and women hold communion with, and influence, men and women to do both good and evil. Now, what the *Observer and Reporter* believes, we know to be true; hence we are his authority. We, the gentle Wilson, are not Spiritualists in the broadest sense of the term, for we do not endorse the Woodhull and Claflin's proposition, as rendered by Mrs. Woodhull's letter in the *Index*. We do not accept the platform laid down by the Oneida community, as defined in their organ. We do not accept the facts or teachings laid down in the New Testament in the broadest sense of term. We believe that public opinion and the Inn-keepers, in the City of David were justified in refusing to entertain Joseph and Mary, as laid down in Luke, 2d. Joseph, Mary, Jesus and the apostles were Spiritualists in the broadest sense of the term. We find Joseph and Mary traveling together up from Galilee out of the City of Nazareth into Judea, unto the City of David to be taxed with Mary, his espoused wife being great with child. In Matthew, I read:

"Now the birth of Jesus Christ was on this wise: When his mother, Mary, was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost (?) (Math. 1: 18). We understand the word espoused to mean, 1st: An agreement to marry; 2nd: Contract to marry; 3rd: To espouse the cause of some one person, principle, as Joseph espoused the cause of Mary, and for this reason Joseph and Mary were refused entertainment in the Inn when they were traveling together from Galilee to the City of David, just as Mrs. Woodhull claims in the *Index* which she has a right to do.

We, the gentle Wilson and Farmer Mary are Spiritualists in the strictest sense of the term. We believe in God, and we believe each other. We believe in humanity, and know that each and every human being is immortal, and that the immortal is of necessity the child of the mortal. We believe in doing right and not wrong.

We lectured six times in Lexington, Ky., giving many tests, and nine out of every ten were fully identified.

"Our readers may draw their own conclusion from our statements."

SPIRITUALISM.

[From the Observer and Reporter, Lexington, Ky.]

We went to the Library Hall on Thursday night to listen to the first lecture of a course of six to be delivered by Mr. Wilson, of Illinois.

Owing, no doubt, to the inclemency of the evening, and to the fact that many of our people had gone to see McKee Rankin in Rip Van Winkle, the audience was quite small, to our uninitiated eye seemed composed mostly of Spiritualists.

HIS PERSONELLE.

Mr. E. V. Wilson, the lecturer, is a man of rather commanding appearance, a little above the medium height, with unusually broad shoulders, fine physique, long grey hair and beard, form rather inclined to fleshiness, head well formed, perceptive faculties well developed with rather a deficiency in the reflective ones, deep set grey eyes, straight Grecian nose, and mouth rather large.

As a speaker he is plain, forcible and candid, using strong, vigorous Saxon, and carefully enunciating each syllable, so that not a word of his whole discourse was lost on the audience. His manners on the rostrum were easy, natural and graceful, evincing thorough self-possession and considerable practice.

He is evidently a man of plain, honest parentage, with nothing aristocratic about him, or his ancestors, possessed of a common school education, gifted with an inquiring investigating mind tending to become enthusiastic upon theories, although somewhat skeptical as to facts.

Had he attained, manhood twenty years sooner than he did, he would have become a Deist of the Tom Paine school, and would have found his highest enjoyment in puzzling ministers with paradoxical arguments from the Age of Reason, or Volney's Ruins.

HIS LECTURE

was divided into two parts. The first treated of the "Spiritual man of the Bible" who began with Adam in nonentity, or death, and progressed to a condition of physical life. In Abel this progression was continued through a physical death or dissolution into a spiritual life.

"The voice of thy brother's blood cries unto me from the ground," said the speaker, clearly proving that Abel made known his condition and circumstances of his death to God. The blood was the life and the voice of that blood or spirit cried unto God.

So in First Revelations, John being psychologized fell at the feet of Christ, who was dead and now lived, and would continue to live forevermore. Christ reversed the psychological condition just as modern mesmerists do by laying on his right hand, and John came back at once to a condition of physical life.

The deduction was that Spiritualists were necessarily Unitarians, who believed Christ to have received power from God; to be, not God himself, but merely man, differing from other men only in that he possessed the mediumistic gifts in a greater variety and more perfect degree of develpoment than any other.

After commenting on the spiritual gifts alluded to by Paul, and finding them identical with those possessed by modern Spiritualists, Mr. Wilson took up the case of Saul in the Old Testament, and showed that when Saul went in search of his father's asses he consulted a medium who was no other than Samuel, and was by him informed where to find them.

The circumstances attending this interview proved that the seer of ancient times was identical with the prophet of the time of Samuel; that these prophets, or fortune-tellers, were not ashamed to recover stolen property, and to receive pay for their services, and that there were among them some who were unreliable and gave false reports.

THE WOMAN OF ENDOR

was also alluded to, and the speaker thought that the church in its teachings had done her great injustice. He gave a very glowing picture of her wealth, her charity and mild, forgiving spirit, and referred to Josephus as his authority.

The second part of his lecture referred to what he termed

AN ANIMAL SPIRIT.

He said that in a number of instances which had been observed, where men had been bitten by dogs, rabies followed, in which the men developed characteristics, not only of the species to which the dog belonged, but also of the peculiar traits of the very dog which bit them. One instance given, was where a man had been bitten by a terrier and the dog killed. The man, when rabies ensued, would go to a hole where the terrier had been in the habit of watching for rats, and lie on his face for hours, imitating the actions of the dog.

So, too, said the lecturer, there are certain chemicals going to make up the constitution of saurians. When these same elements are obtained by distillation from other substances, and the human exposed to their effects he sees in his delirium

SNAKES AND LIZARDS

If any of the audience doubted this they could very easily try the experiment for themselves, by distilling certain lichens which gave a more powerful spirit than grain, and exposing themselves to the influence of that spirit.

The conclusion was that if animals, lizards, snakes and dogs could project themselves into the human nature, and perpetuate their traits by merely mingling the constituents of their blood with human blood, could it be possible that man, the incarnate idea of eternity, should be denied a similar privilege of perpetuating himself in a future state!

The lecturer then narrated certain remarkable

SPIRITUAL MANIFESTATIONS,

which he himself had witnessed, and announced that he would proceed to illustrate his subject by experiment. The degree to which one man may be influenced by the mind of another projected into him depends, said he, upon the conditions of the subject's pores. If the skin acts well and the pores are open, it is an easy matter to influence another, and upon this fact rests the explanation of all the phenomena connected with experimental religion. "I can go through this community," said he, "pick out from every hundred men the eighty most likely to be converted at the next revival."

He proceeded to wet his hand with water and touched several persons in the audience. Then, going back to the stand, he told the general character of the persons touched, and gave, with great minuteness as to date, certain incidents of their lives. His deductions as to character were generally acknowledged to be true. His statement of facts was in some cases also admitted to be true by the subjects, in other cases all knowledge of such facts was disclaimed by them.

He spoke quite freely of certain spirits which he saw standing by various persons and described the spirits in general terms, sometimes, however, noting marked peculiarities in their dress, or countenances, and telling when they had died, whether in childhood, or at mature age.

Here, again, he was in some instances correct, in others mistaken. We were compelled to leave before he had concluded his illustrations, and he may have been more fortunate toward the latter part of the lecture.

We can only state what we ourselves saw, and have done so as clearly, concisely and justly as we could. In its broadest sense we are Spiritualists, we believe in immortality, and the communion of the saints; but having never been able to trace in the phenomena of "Spiritualism" so called, any possible connection with spirits, and believing that its doctrines tend to unsettle the minds and shake the faith of Christian people without offering to their converts any adequate compensation for the religious peace which they have forfeited, we have opposed and do still oppose all such doctrines and practices.

Our readers may draw their own conclusions from our statements.

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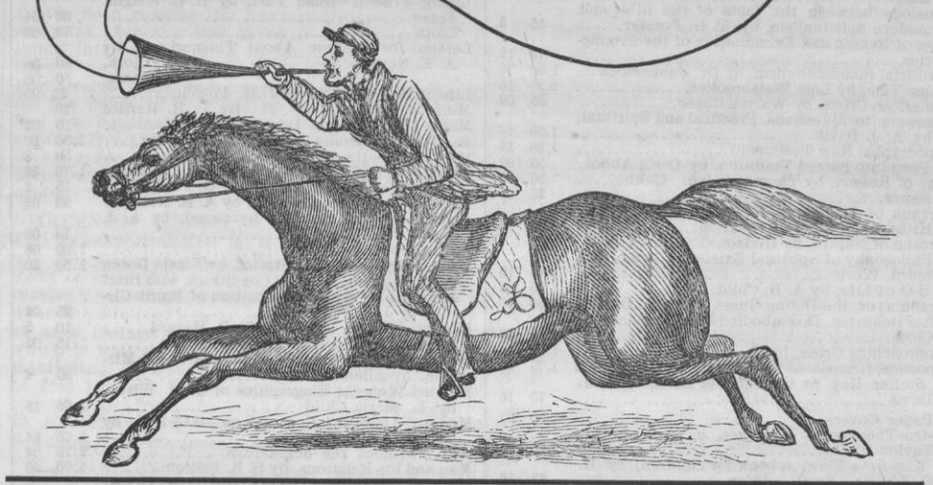
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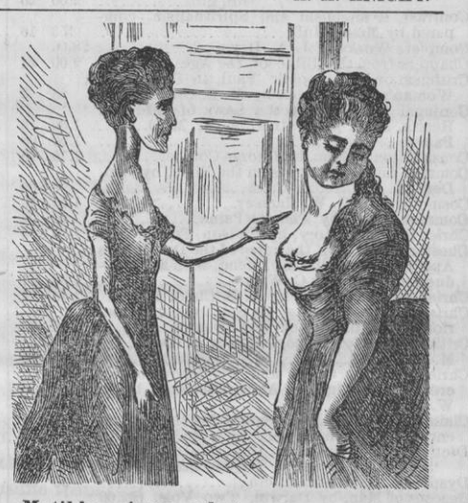
TREES! TREES! TREES!!
—:x:—
Some eight years since, traveling in cold regions witnessing the great want and desire for fruit, and the expense and disappointment in trying to raise the common apple, and believing Providence had made ample provision, and that varieties of fruit COULD be found adapted to such localities, and noticing the CRAB apple flourished and fruited in all sections and conditions we saw it only necessary to get valuable varieties of fruit of that species of tree to obtain the desired object. And after much effort we have obtained several varieties of great beauty and excellence, much preferred to the apple for sauce, pies, cooking, drying and cider, and some valuable to eat from the hand, and one sweet, superior for baking. None need pairing for drying or cooking in any shape.
Not only is the crab a great acquisition to cold climates, but New England and the older States where the apple is fast failing, may find them equally valuable both for fruit and stocks. But we do not reccommend for stocks the slow, growing, common Liberian. We have some varieties, much more vigorous growers than the apple, being as large at five years as the apple at nine or ten.
They generally fruit the second year, and numbers to whom we have sold in lots have gathered a barrel each, from trees only five years planted, which sold in Boston, at TEN DOLLARS A BARREL, giving THEM $7,50 EACH TREE, nett. Mr. L. D. Herrick, of Randolph, Vt., under date of Nov. 19th, 1872, says in reference to the fruit of crab trees purchased of us, and planted three years last Spring: "I gathered last Fall from the 280 trees 43 barrels. 29 I sent to Boston, which sold for $172, besides one barrel Hyslop (being too ripe) sold for only $12. From the remainder I made five barrels of cider. If I had had then the experience in shipping fruit I now have, I would have received from one third to one half more than I did"
The following is from one of our most respected citizens, a large and successful fruit grower:
E. SHARP & SON: You inquire how I succeeded with the crab trees I bought of you four years ago. They came into bearing the second year, and last Fall I sold over 40 dollars worth of fruit.
LaSalle, Niagara Co., N. Y., May, 2nd, 1872. A. M. Chesbrough. His experience induced him to purchase of us last Spring 500 more of the same kind.
We sent our fruit to Boston last Fall. One variety we sold at $16.66 and the other at $10 a barrel.
Value as stocks—The Wisconsin Horticultural Society strongly reccommended them as stocks for the apple. A correspondent of the Country Gentlemen writing from Farmington, Maine, states the following:
"It is claimed for this method that the trees are hardier, more vigorous and come into bearing the second year. I, myself, last autumn, visited an orchard of 400 trees thus treated nine years old, which yielded the past season 220 barrels of very fine fruit.
A gentleman from Pennsylvania, stated to us lately, that his father planted a crab orchard and some years past grafted it entire to choice kinds of apples, that it commenced bearing the second year, and although other orchards in the vicinity had failed of fruiting, that had borne abundantly every year, and had made a vigorous growth and was now the most valuable orchard in that part. And should New England and other parts where the apple is failing, resort to the crab (which is the parent of the apple) for stocks, they might probably have fruit as abundant as in years past.
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The senior partner having seen over eighty years of active life, it is intended soon to close our business, and we shall sell at very reasonable prices. Should individuals or neighors join and order 300 or more, they will be furnished much below the retail prices. They can be boxed and sent to any railroad depot ordered.
E. SHARP & SON.
Lockport, N. Y., Jan. 15th, 1873.
v13n20t8

Physiology and Hygiene of Marriage.
The HERALD OF HEALTH for February contains a scientific paper of remarkable value on the above subject. It is translated from the French of Debuy and should be read by every person married and single. The January number contains a most excellent essay on the
CONDUCT OF LIFE,
written by that old heathen philosopher Isocrates, 2,300 years ago. Each number contains over 50 pages and is full of most valuable matter. The SCIENTIFIC AMERICAN says, "The HERALD OF HEALTH contains more sensible articles than any monthly that comes to our sanctum." We will send either of the above numbers for 15 cents, or both for 30, or a year for $1.50, or a sample of last year for nothing.
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15 Leight St., New York.
P. S. "The March number will have a paper entitled DO MOTHERS MARK THEIR CHILDREN?"
And another giving statistics against vaccination.
v13n22t13

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THE LEPER IS CLEANSED!

JEFFERSON MILLS, N. H., *March*, 21, 1872:—PROF. PAYTON SPENCE:
Dear Sir—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm** and **Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off anyway.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart,** and it would beat a few beats and then stop and start again. I could not lie on it at all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other, I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had good news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs Bowles out on the piazza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before: **it eased all her pain,** and **she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.
Yours truly,
A. H. KNIGHT.


Dr. Allopathy.—*I throw Physic to the dogs. Those Positive and Negative Powders have killed the business. Away go these old-fashioned drugs and medicines into the street. I am convinced. From this day forth, I shall use the Positive and Negative Powders myself.*


Matilda.—*Anna, what makes you look so plump and nice?*
Anna.—*You nasty, skinny thing! go and take Spence's Positive Powders, as I did, and you will soon look just as plump and nice.*

THE DOCTORS
GIVE IN THEIR
Overwhelming Testimony.
The following are letters and extracts from letters addressed to Prof. Payton Spence, M. D.:
In the course of a large experience with the Positive and Negative Powders, I have found them **almost infallible** in all **acute diseases,** particularly **Fevers** of all kinds, such as the **Bilious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever,** &c. I have also found them infallible in **Bowel Complaints** and **Nervous Headache.** I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of **Sores** and **Erysipelas.**
DR. M. E. JENKS, formerly of *North Adams*, now of *Amesbury, Mass.*
I have cured the following cases and many others too numerous to mention, with your Positive and Negative Powders. A young lady of **St. Vitus' Dance,** of near 6 years standing. A lady of **General Prostration** of the nervous system. A lady of **Chronic Diphtheria.** A boy of **Scarlet Fever.** A woman of **Cholera Morbus.** A woman who had the **Fever and Ague** all Spring and Summer. A man of **Delirium Tremens.** A woman of **Spasms** of the stomach for six years.
DR. J. M. DAVIS, *Winona, Minn.*
Your Positive and Negative Powders are truly an **invaluable medicine,** and one of the **greatest blessings to humanity.** Within the last year I have had five patients who would have gone to their long home if I had not given your Powders.
DR. T. BOND, *Pennfield, Pa.*
Enclosed I send you $15.00 for more of your Positive and Negative Powders. They are the **best medicine I ever used in all cases of Female Weakness, Threatened Abortion,** and **Child-birth,** and there is no family but what ought to have them.
DR. J. C. HOWES, *Volney, Iowa.*
I can not do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for **Accouchement** (Child-birth). I have had one very severe case of **Threatened Abortion** (Miscarriage), which three Positive Powders arrested; also two cases of **Chills and Fever,** which were cured by the Powders.
DR. J. CRANE, *Attica, Ind.*
One box of your Positive Powders cured David Willington of a **pain** in his stomach **of 8 years' standing.** Mrs. E. F. Claflin was cured by the Negative Powders of Numbness, or **Palsy,** of 12 years' duration. The Powders cured Mrs. H Claflin of **Neuralgia.** They also cured a lady of **Painful Menstruation** when given up as past cure. In cases of **Parturition** (Child-birth), I consider them of great value.
DR. JULIA WILLIAMS, Practical Midwife, *East Braintree, Vt.*
I myself have been afflicted with **Rheumatism** and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.
DR. A. J. COREY, *Great Bend, Pa.*
I think there is **no medicine in the world like** the Positive and Negative Powders.
MRS. DR. GARRISON, *Newton, N. J.*
In **Ague and Chills** I consider them **unequaled.**
J. P. WAY, M. D., *Bement, Ill.*
Your Positive and Negative Powders seem to be **quite a mystery**—no marked action—yet they cure. I have some patients who **can't live Without them,** as nothing else has ever benefited them.
C. D. R. KIRK, M. D., *Fern Springs, Miss.*
They are peculiary adapted to the **female constitution.**
DR. L. HAKES, *Cicero, N. Y.*

LOSS OF FLESH:
—:o:—
How To Regain It.
The above engraving illustrates the difference, in beauty and attractiveness, between a lean, emaciated person, and a person whose form is round, plump, and well developed. We instinctively shrink from a man or a woman, but more especially from a woman, who is lean, emaciated, bony, skinny, hungry looking. Of course, there are many degrees of emaciation. But any degree of emaciation or loss of flesh which lessens the elasticity and roundness of the form, and diminishes the mellowness of the cheek, just to that extent detracts from the beauty and attractiveness of the person. It behooves every one, therefore, and particularly every female who is losing flesh, or has lost flesh, if they have any concern for the impression which they make upon others, to resort to all known means to restore their lost beauty of form and face. It is equally important to remember that loss of flesh, or emaciation, is generally an accompaniment and an indication of failing health from some obvious, or from some secret, lurking disease which, unless cured in time, may end in death. **Three or four Positive Powders a day, continued for a few weeks, will, in ninety-nine cases in a hundred, restore the lost flesh and fill out the emaciated form.** This the Powders do by a natural process, namely, by putting every organ of the body into healthy action, especially the Stomach the Liver and the Lungs which are always at fault in all cases of emaciation. **Hundreds of patients** have assured me that by the use of the Positive Powders they have gained **10, 20, 30** and **40** pounds of flesh; and in one case, a **lady weighing 90 pounds in a few weeks weighed 145 pounds.**
The **POSITIVES** cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhœa, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; FITS Cramps, ST. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS. Coughs, Colds. SCROFULA, Nervousness, ASTHMA, SLEEPLESSNESS, etc.
The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion: all Low Fevers, such as the TYPHOID and the TYPHUS.
Both the **POSITIVE AND NEGATIVE** are needed in CHILLS and FEVER.
—:x:—
AGENTS WANTED Everywhere.

MAILED POSTPAID AT THESE PRICES	1 Box, 44 Pos. Powders,	$1.00
	1 " 44 Neg. "	1.00
	1 " 22 " & 22 Pos.	1.00
	6 Boxes,	5.00

—:x:—
Send money at my **risk** and **expense,** by Post. office **Money Order,** REGISTERED LETTER, DRAFT on New York, or by EXPRESS, deducting from the amount to be sent, 5 CENTS for each Money Order, or 15 CENTS for a Draft, or for Expressage, or for Registration of a letter.
All LETTERS and REMITTANCES by Mail, and all EXPRESS PACKAGES should be directed as follows:
PROF. PAYTON SPENCE, M.D.,
37½ St. Marks Place,
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BAKER-ENG-CHICAGO

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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The Genesis and Evolution of Spirit.

BY HUDSON TUTTLE.

[We published some time since the Introduction to this lecture, the English text of which is now supplied. It was delivered before a German audience at Cleveland, Ohio, and has been widely published and noticed in German.—ED. JOURNAL.]

The origin of Matter and Force evade the grasp of the human mind. Consistent philosophy can only rest its sure foundations on the admission of the co-eternity of the atom and the forces which emanate therefrom. We have no knowledge of the creation or destruction of the least fragment of matter We are only acquainted with change. The wood or coal burns in the grate and disappears, leaving a small residuum of ashes. Has the fire destroyed the matter of which the coal was formed? Ah, no! If we confine the escaping gases, and add the ashes thereto, the whole will weigh precisely as much as the original coal. Matter has changed form. Carbon has united with oxygen, and carbonic acid and other gases escape invisibly into the air. Allowed to freely float in the atmosphere, these atoms are soon brought into the circulation of living beings, remaining the same centers of force.

Nor is the *force* lost. It disappears, as the solid coal disappears in the atmosphere, but retains in its new form all its potentiality. No discovery of modern times has had greater influence than that of the indestructibility of motion. I have instanced the burning of coal. We say it is destroyed and the heat which it produced has ceased. In both expressions are we at fault, for as the carbon of the coal has changed its form, and heat has resulted from the change, that form of force his not ceased to be after warming our dwellings. The carbon of the coal was secreted by the action of the heat and light of the sun during the coal period. It existed as carbonic acid gas in the atmosphere, and the rays of the sun tore asunder the carbon and oxygen of the gas, and the former was stored away by the plant, at length to become coal. What then have we, when we allow these atoms of carbon and oxygen to rush together? The phenomenon of heat, or in other words the identical force which existed millions of ages ago when the coal was in the circulating sap of the plant, tore them asunder.

If we place the coal in the furnace of an engine, the heat it affords is changed into motion, and if possible to utilize it all, the amount of motion will exactly equal the amount of heat. Thus a pound of coal represents a certain amount of force derived primarily from the sun. If burned in a furnace and perfectly economized, it will give the engine power to raise a certain number of pounds one foot; or if the engine drive a machine to create friction, that friction will produce light and heat exactly equal to the quantity of sunlight and heat originally required to create the pound of coal; or it may be applied to produce electricity, and that electricity will be sufficient to produce light and heat of the same degree, or to propel another engine of the same power. In all these changes of form of motion, to light, to heat, to electricity, and revertive to motion, nothing is gained, nothing lost. It is the same as with a given quantity of water, congealed to ice, or vaporized by heat, form only is changed.

Here on the assumed co-eternity of Matter and Force, on the foundation of rigid Materialism, we plant our philosophy of Spiritualism. Without such basis, scientific reasoning is futile and vain. Ascend the stream of time as far as we may, we find new formations at every step, but creations never. The Old System ever contains the germ of the New, and the process is of wondrous and consecutive growth. When we reach the threshold of the present order, the remote chaos of the beginning, the ruins of prexisting cycles, declare that even this vast duration is only one swing of the solar pendulum by which the universe is governed.

From this fixed foundation we can study the grand process of evolution in the Material world, and also in the world of spirit. For let me here premise that I hold one as rigidly to the control of law as the other. If man possesses an immortal spirit, that spirit is created and sustained by fixed and determinate laws. It is not a gift bestowed, it is a fact of his organization.

I propose to treat this great problem from this standpoint, well knowing the magnitude of the task I assume and the difficulties to be met. So far as I am aware this is the first attempt to reduce spiritual existence to the dominion of law, or extend the process of formation in a continuous and direct line from physical forms to spiritual life.

How far removed this subject is from the path of exact observation or scientific thought, I need only quote the received definition of spirit to show. It is according to the standard lexicon, "The intelligent, immaterial and immortal part of human beings." If immaterial, spirit at once escapes us. The methods by which we investigate physical nature, are worthless, and it is amenable to no laws which we can ascertain. But how can an *immaterial* being have intelligence? How, even, can it exist? It is an absolute nothing, an intelligent nothing, an immortal nothing! *And this nothingness, is not a fact of organization, but a gift from God!* Ardent, indeed, is the imagination of the metaphysician who accepts such an existence, and maintains its desirability. This immaterial part they say is a fragment from the Divine Being, and is an image of him in quality, but differs in degree. Not a step has been made since the Brahmins of the Ganges, so remote that our historic dates are of yesterday, perfected their system of theology. Man's spirit was a portion of the Infinite Spirit and was after passing through a certain cycle re-absorbed into the divine bosom, to flow out again in an endless succession of being. This theory is plausible, but being entirely imaginary, is no more worthy of credence than the vagaries of a dream. Here the speculations of one man are as reliable as those of another, and all are as idle conjectures, for at the very beginning it is impossible for finite man to know any thing of the Infinite Spirit, and how then so flippantly assert that the spirit of man is a detached fragment or spark from this Infinite Source?

Nor is the modified form of this theory known as re-incarnation less objectionable. The spirit is something foreign to the physical body, which takes up its abode therein. This is a very old idea, and is received in almost its original form, as advocated by the Pythagorian and Platonic schools. In proof it is said there are those who distinctly recollect passages in their previous existence. As the poet has said:

> "Some draught of Lethe doth await
> As old mythologies relate,
> The slipping through from State to State."

But memory is not always silenced. Sometimes the potent draught is not sufficiently powerful; and then we decipher the mystic lines of some previous state:

> "And even something is or seems
> That touches us with mystic gleams,
> Like glimpses of forgotten dreams."

Plato regarded this life as only a recognized moment between two eternities, the past and the future. Innate ideas and the sentiment of pre-existence prove our past. To Plato, representative of the light attained of ancient thought, such might be satisfactory evidence, but to us, with the knowledge we possess of the physiology of the brain, they are of little value.

If the spirit is an independent portion of the Deity, what can it possibly gain by incarnation?

It is claimed that spirits who have sinned in the body are obliged to re-incarnate themselves for purification. If the spirit is essentially pure, and becomes corrupt by contact with the body, it is strange, indeed, a second contact is able to purify it. If we admit the theory of re-incarnation, the birth of every human being is a miracle and the spiritual realm at once removes itself from rational investigation. The difficulties which lie in the way of its reception are insurmountable; the greatest of which is, that at best it offers a speculative solution to a problem far better solved by the application of known causes. The entire animal world must receive its living element in the same manner, and re-incarnation must apply to brutes as well as man, for one type of structure pervades all living beings.

Say you this incarnate or physical state is one of probation; I ask how a portion of the infinite *can* take on a probationary state, and being absolutely perfect, what benefit does it derive from incarnation, or by repeated re-incarnations? The higher can gain nothing by contact with the lower, and if spirit exists independent of matter, and living beings receive the breath of life by receiving a portion of the spiritual essence, then that essence must be the loser, and repeated contacts degrades rather than elevates it. That we lose our consciousness of the preceding states is among the least of objections, for consciousness and memory are often treacherous. The cardinal objection which supplants all others, is derived from a study of the constitution and order of the world. Nature has one structural plan extending from the animalcule to man taking in with all embracing sweep the vegetable and animal kingdoms. In accordance with that plan all beings beneath man are developed. Why are we to suppose that, although his physical form is a direct continuance of the line of progress as expressed in animals, and his psychical being different from theirs, not in kind, but degree, a new method is introduced which sets aside and renders worthless this *interminable* series of advancing life? Man would exist just the same were not this new method introduced, as the laws of creation extend directly to him. They consequently disturb the otherwise unbroken harmony of nature by the introduction of a miracle.

An oak germinates from an acorn, under the favorable conditions of moisture and warmth by which the germ is enabled to expand according to the laws of its growth. It is not necessary to suppose the spirit of a decayed oak takes possession of the acorn to clothe itself again with woody fibre. We say the acorn becomes an oak by the laws of growth.

The lion reproduces its kind, and we again refer the process to the laws of its growth, nor feel required to call to our aid the spirits of lions.

As the development of man is in a direct line from the animal world, why should we depart from the observed order in his case.

If we received the theory of re-incarnation and that the spirit is a fragment of the Divine spirit, as the physical body is of the physical world, the difficulties are by no means escaped. We can see that the infinite series of creation are the means whereby the fragment we call the body was broken off from the physical world. By what process was the fragment broken off from the spiritual world? To say that some human spirits are re-incarnations while others are not, will not suffice, for all are re-incarnations else none. If all are, then this difficulty is only placed more remote for the *first* incarnation must have occurred at some time, and how was that effected? How, was the individual spirit at first created by, or detached from, the Infinite Spirit? Thus at every point the theory is beset with insurmountable difficulties, and it ever appears suppositious, as the psychical phenomena it seeks to explain are consistently referred to the known laws of the world.

I shall now sketch, as clearly as I may in the brief time allotted me, an outline of what may be called the *plan* of creation, revealed by the light of recent investigation.

The old idea of the inertness of matter, that it was dead and inanimate, only moving when acted upon by superior force, has become obsolete, whether we regard the atom to which matter is finally reduced as a pulsating centre of force, or as an entity, effects not our conclusion. If an entity, we can never know anything of it except by means of the forces flowing from it. *We never see, feel, taste nor touch matter.* It is its properties or atmosphere which effect us. All visible effects are produced by invisible causes. All the forces of nature act from within outward. "The things to be explained," remarks a modern thinker, "are changes, active effects, motions in ordinary matter, not as acted upon, but as in itself inherently active. The chief use of atoms is to serve as points or vehicles of motion. Thus the study of matter resolves itself into the study of forces. Inert objects, as they appear to the eye of sense, are replaced by the activities revealed to the eye of the intellect. The conceptions of 'gross,' 'corrupt,' '*brute* matter,' are passing away with the prejudices of the past; and in place of a dead, *material* world, we have a living organism of spiritual energies."

The organization of atoms can not manifest any quality, that does not reside in the single atom. Hence if matter in its aggregation yields the phenomona of life and consciousness, the atom must contain the possibilities of life and consciousness.

The revolutions of satelites around planets; of planets around suns; of suns around solar centres, the floodings of light, heat and magnetism, *in their grand order may be termed the life of the world.* The same forces concentrated in lesser spheres, yield what we term life, as exhibited in *sentient* beings.

We are to divest ourselves at once of the old idea of the inertness of matter. It has within itself the forces by which it acts, without which it could not exist.

We have to deal with force, or what has ever been termed spirit, from the beginning. Beyond this force and visible matter may lie the domain of the Infinite Mind, the expression of whose will and purpose these phenomena are. Our present purpose is to ascend only to the limit of known causes and there lay the foundation of our philosophy.

Do not say I deny the existence of the Infinite One, for I neither deny nor affirm. From the necessity of his organization which renders him finite, man can not comprehend the infinite, and it is useless for him to indulge in such idle speculations. I here deal with the known, and the vast unknown leave for future research. I accept the existence of matter and force, as indivisible and co-eternal, nor pause to pursue the futile inquiry of their creation, or relation to an Infinite Spirit. Whatever that Spirit may be, the laws of matter, by which term I mean the fixed order of events, is the only means we possess of understanding and bringing ourselves in contact with him.

Our present purpose is answered by ascending the stream of time only to the period of the introduction of living beings on the globe, and then by rapidly tracing their evolution, to solve the problems propounded at the beginning. The telescope reveals in the cosmical cloud, the uncondensed world-vapor, in which our solar system must have originally existed, and mathematics has achieved its grandest triumph in showing that the relations of the planets is such as it should be were they formed by the rotation of such a mass of condensing vapor on its axis. The earth thrown off from its central sun by the radiation of heat, became a liquid ball, and by further radiation a crust cooled over the intensely heated fluid center. The atmosphere was dense with the vapors of volatilized elements which were too intensely heated to unite in compounds, and *not* until the temperature became lower, did oxygen and hydrogen unite and form the vapor of water. When the temperature was still further reduced this vapor condensed and fell in showers on the heated surface.

Then began a new series of actions and reactions, which for awful sublimity can only be witnessed in the primeval state of worlds. The water falling from the dense atmosphere surcharged with volatile elements, ran down into the hollows of the rocks, penetrating the crevices and coming in contact with the internal heat, became reconverted to steam, rending the surface into fragments, and disintegrating and pulverizing the porous rock. Collecting in larger basins, thermal lakes and seas were formed, which boiled like great chaldrons, sending up steam and spray. Confusion prevailed. Land and water intermingled, the sea being an archipelago of thickly interspersed islands of rugged rocks. The low, irregular peaks scarcely appeared above the black waves, and their rugged sides spoke of their fiery birth. The weird landscape of desolation was enveloped with a black and lowering atmosphere in which the storm never ceased. Creation put on a strange garb in those, her morning days, yet order reigned supreme amid the wild confusion. Even then the vast plan of creation in all its minutia, was written in the secret chambers of the constitution of the atom, and this commotion was only its throes and spasms, to give it more complete expression.

In this weird sea, overhung with black clouds and tossed by earthquakes, in which the latest of the metamorphic or primitive stratified rocks, were being produced from the crumbling cliffs, the first form of life made its appearance; a gellatinous mass formed by the aggregation of cells, neither vegetable nor animals, but combining both kingdoms within its microscopic mass.

A portion of the metamorphic group, several thousand feet in thickness, and the entire cambrian and cumbrian series ten thousand feet in thickness, or nearly three miles of rock intervenes between this period where we fix the dawn of life, and the Silurian where mollusks, not as high in the scale of being as the oyster, were the most advanced forms of life on the globe. When the mind endeavors to grasp the vast duration represented by that three miles of rock, formed by the slow deposition of sediment on the floor of the ocean, it finds itself wholly inadequate to the task.

The experimental researches of several scientific men in England and France, show that the low forms of life always appear under certain conditions, however guarded the experiments in preventing the presence of germs. Those by Bastian are most extended, and carry the question beyond reasonable doubt that the singularly formed fungi and active atomics were spontaneous generations, in the carefully sealed vessels in which his experiments were conducted. What renders these results the more interesting, is that the forms which appeared were such as the theory of spontaneous generation requires. Had they been comparatively light in the scale of being, that very fact would have invalidated the experiments indicating the unobserved presence of germs.

It is probable that these simple aggregations of cells have been produced in all ages. The cell is the beginning of all forms of life; even in reproducing life in any manner, as by division or parentage, the cell is the primary form from which the infinite series of vegetable and animal life is derived. Life is inherent in matter, and living beings are the individualization of that life. Its individualization was the result of conditions such as now exist in the sea, so that should the earth be divested of living beings, it would begin a new series of advancement, differing only from that recorded in the rocky strata by the superiority of the present conditions of the earth to those of the original chaos.

The fragment was broken from the world of matter and individualized, and by evolution the gradual unfolding of inherent qualities, we can trace its growth through the successive geological ages. It is not possible, nor desirable here, to trace with completeness the progress from the microscopic cellular atomy to the highest form of mammals. The great Darwin has, with a flood of facts, bridged the vast distance, and established the doctrine of creation by evolution, in a direct and continuous line, by a fixed and unvarying order.

The forces of change are operating to-day with the same swift but noiseless energy as in the past. The once prevalent notion of catastrophes has passed away. The geological ages are no longer divided by sharp lines, formed by overwhelming convulsions, but fade into each other. From the cellular atomy to the mollusk; from mollusk to the fish and reptile; from the reptile to the warm-blooded animal, as one unbroken line of ascent. The animate beings of each age are direct outgrowths of the preceding. The same course of reasoning applies to man. There is as little necessity to introduce miracle at his creation, as at the production of the atomy of the primeval slime. He did not spring from the brain of Jove, like Minerva, with all his god-like qualities complete. Even the brief records of history carry us back to barbarism, and in the unknown period beyond, man becomes a skin-clad savage, scarcely superior to the animal his strategy eludes or destroys. The first indication of his presence is a broken flint, so rude, it was at first referred to accident; his dwelling was the natural fissures of the rocks, which he disputed with varying fortune with his brother animals. From that remote epoch, to which the foundation of the pyramids are as yesterday, two skulls have come down to us, showing by their thick and massive structure, the brutal type of their possessors, who must have been lower than the lowest savages of the present. As the animal world advances, man is degraded, until the chasm said to exist between them vanishes, and the two inseparably blend. The old method of refining the intelligence exhibited by animals to instinct no longer finds supporters. It is admitted by those who have studied the subject most profoundly, that the mental powers of animals and of man are the same in kind, only differing in degree. Physically, man is unquestionably an animal, being the archetype of the dominant class of animals, toward whom they approach in structure. Thus the arm and hand of man is the type, or plan on which the fore-extremities of all animals are formed, and the same elements of bone and muscle appear in the post-like arm of the elephant, the paddle of the whale, the claw of the turtle, the fin of the fish, the wing of the bird, and by the loss of its typical elements, becomes finally reduced in the lowest vertebrate beings to a simple rod-like extremity. Thus his other organs may be traced, until lost in the lower species. His intellectual and moral faculties can be traced in a similar manner. The distance between the intellect of Newton and that of the dog is immeasurably great, but the difference between him and the Bosjesman, who is unable to count four, is greater than between the intelligence of the latter and the dog. The manifestation of intellect is determined by the brain, and the brain of the higher animals and man are identical in structure. Whatever we may hereafter find the functions of brain to be, we know its size and form indicate the thoughts which accompany it. Thus anatomy alone proves the inseparable union in organization between man and animal. Even language has been employed both by Darwin and Wallace to strengthen this union, animals having signs and sounds to express their thoughts and emotions, and what are they but language?

Physically and mentally man is the culmination of the vast series of organic changes from the dawn of life. Organs faintly shadowed forth in them, or indifferently formed in him, are perfected, balanced and brought in harmony with the perfection of others. He thus is the type, after which the animal world is created, or is the perfection of their structure.

This survey of the realm of living beings presents us with the perfection of the physical forms of animals as well as man. The lion, for instance, is no more perfect than its ancestors of the tertiary epoch. The elephant is not in advance of the elephant of the same period. These high forms have attained their completeness and are subject to little variation. The physical man has also reached perfection. In ancient times he had done so, as is shown by the perfection of the marble models of Greece. There is every reason to suppose that the human form was as exquisitely moulded three thousand years ago in Greece, as it is under the highest civilization at present.

With the acquisition of intellect, progress changed its object and direction. Acting previously on unresisting bodies, it found a directing power in intelligence. Animals are even in their highest estate almost as resistless to the conditions which environ them as the elements. The same holds true of lowest man. He offers no resistance to change. When, however, he begins to understand the laws of the elements, he takes advantage of their power, and dictates to them. In exact ratio of his knowledge is he the master, not the slave. A new element is introduced into the method of evolution. Perfection of physical forms are reached, and progress is directed through the channel of intelligence. A certain mental endowment is gained by animals, but their physical structure precludes any considerable attainment. The upright position, the dexterity of the hand, and still more, the balance of faculties and powers which obtain in man, are essential to his intellectual growth. Even were it possible for a tiger to become as intelligent as man, its organization would render such endowment worthless. The hand of the inventor is as necessary as his intellectual faculties. An ox with the mind of La Place, in vain might seek to record its calculations; and though it should plan a Hoosac Tunnel, its hard hoofs could not execute the work.

The question is asked, may not higher forms result from the plan of progress herein sketched? If animals in the past, by constantly availing themselves of every change for the better, have reached their present status, will not improvement still continue, and may not races superior to man be expected? In those regions, unmolested by man, the process of change will continue; but as he meets the requirements of his position, as in him is made perfect expression of type, there can be no physical advance beyond him. If we study the structure of any individual animal, we readily perceive wherein important changes might be made for its improvement. Not so with man. His physical organization is complete, and we find no partially developed organs, or indications of latent functions. Furthermore, at this point where he gains physical perfection, his intellect makes him master of conditions. If he have an imperfect organ it is his brain, which now receives the entire force of the elements of change, and shadows forth the most exalted intellectual attainments possible. The savage offers slight resistence to the conditions which surround him. The Esquimaux build ice-houses to protect themselves, but in the struggle for existence are overpowered by the climate, and as a race, are disappearing. The African is enervated and overpowered by the tropic heat; civilized man on the contrary, by his knowledge of architecture, clothing, fire and skill, overcomes climate. He carries the tropics to the pole, and the polar ice to the tropics. Not only does he set aside the order of progress in himself, he dictates to the animal world. He introduces domestic animals in place of the denizens of the wild, which he extirpates. These domestic species are the product of his whim and caprice, in which his ideas are expressed, as he, by study of the methods of nature, has learned to substitute new methods of his own. These though few in kind, are innumerable in number, and will ultimately displace the wild species from all the vast territory peopled by civilized races.

By this rapid survey we have determined man's position at the apex of the pyramid of life, the crowning work of creative energy. We have observed the method by which his physical body has been broken like a fragment from the world of matter. The development of mind can be traced by a parallel course, and to continue the figure of speech, indicates the method by which man's spirit is broken, a fragment from the spiritual universe.

We now come to the consideration of the immortal man. Thus far our course has been with the Materialist, who will be pleased with our conclusions. Shall we say with Carl Vogt, "Mind is a secretion of the brain, as the bile is of the liver; and that as death restores the atoms of the body to the ocean of matter, mind ceases to be?" Does intelligence vanish, as the flame of the lamp when the oil is burned out? "You expect in vain," says the Materialist, "the tones of music when the instrument is destroyed, or the hum of the bee after the insect has passed on its busy wings"

The highest culture of all ages, and the instinctive yearnings of the soul contradict this

[*Continued on Fourth Page.*]

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave., New York.

EVIL.

A Lecture by Mrs. Nettie Maynard, at Apollo Hall, New York, February 16th, 1873.

LADIES AND GENTLEMEN:—The fact of Spirit communion has become with you a settled reality, and the world at large is beginning to wake up to the importance of this subject. In the past, the Jews followed Jesus from post to post to ascertain if his mission was divine and what new truths he expected to teach. Among other things he said, "Resist not evil, but overcome evil with good." Crusade after crusade has been started to put down evil. Evil has been actually deified and called a Devil. I would speak on that subject this morning.

This invisible spirit of evil has seemed to devastate society and cause untold evils. If we examine the sixty odd primates that compose the material world, we find that each is in accordance with the divine order. Thistles and thorns are not discordant elements, but are accompanied by the rose. The Upas tree is in harmony with the soil in which it grows as much as the Bread tree.

But we pass from nature's lessons to the realm of human life. It has been a mistake of both Christendom and Heathendom to try to destroy an invisible something which they suppose to be the Devil.

There are some three thousand languages and dialects, and about three thousand creeds in the world, and yet there is a vein of good sentiment and Christian morality among all these dialects and creeds.

Think you that evil can best be crushed by fire and the sword? Jesus is represented as being surrounded by devils and dark spirits. And yet he said, "Resist not evil." All denominations in this respect are Anti Christ. All, including even Spiritualists, arm, as if for war, against evil doers. Some consider that there are no consequences of evil so great but that Christ's blood will wash it out.

Let us look at the primates that compose the souls as well as the bodies of men, and ask how our jails and scaffolds hamonize with them, develop them. What spirit do they inculcate? "As ye would that men should do unto you, do ye even so to them." Even a brute can be reached by kindness.

A lonely traveler in a foreign land was taken sick and died, and his faithful dog was so attached to him that he died watching by his grave.

When you change your penitentiaries into schools of reform, and your scaffolds into gymnasiums, you will not need exasperated divines to frighten people into doing right. Truth affirms that every act of man contains its compensations of weal or woe, and in the end works out his reform.

Men in making their statutes imitate an arbitrary theology. Does the infinite Father create a left-handed devil and a right-hand angel to get men right? Men ask, "Do you believe in punishment at all? We answer that according to your growth of mind will be your action; that the criminal should be treated with a charity and a justice that is not tyranny, and that until you can learn to overcome evil with good, you should have forcible but kindly administered restraint. The leaders in your papers advocate the swift bullet and the gallows for the criminal. We would urge *remedies*, not punishments, as the leading idea for governing men. Deal wisely, tenderly, firmly with your fellow-man.

A criminal where your speaker has been, was assured by his father confessor that he was, in virtue of the mummeries of certain religious forms, going to enter into Heaven, and then as the scaffold fell, his soul was swung out into darkness. He did not need the father confessor, but rather the white mantle of peace and purity which repentance and a new life would bring. Love would bring humanity to a divine life. So let us act toward our fellows that here and hereafter we may receive the blessedness of such a life.

The N. Y. Medical College for Women.

This Institution located at 51, St. Mark's Place, New York, is established on a first-class plan, and is entirely free in its tuition and lectures to ladies. Although some of its professors may be wedded too much to the drug basis of cure, and have still some of the Penumbra of past theories floating about them, yet I believe it is the first college in the world to develop and explain the subtle element of magnetism in its connections with the spirit world, vital electricity, clairvoyance, etc. Although the committee appointed by the Royal College of Physicians of France after five years of exhaustive experiments, decided in favor of Magnetism and Mermerism, as therapeutic agents, and affirmed the truth of clairvoyance, over forty year's ago our medical colleges almost, if not quite, ignore these departments of study and cling too generally to old idols, taking the rude and coarse agencies of cure instead of the subtle and powerful elements of life. "There has been a great increase of medical men, it is true, of late years," says Dr. Abernethy, "but upon my life, diseases have increased in proportion; that is a great comfort."

Well, if the old school men thus create diseases, it is also one comfort that so many of their patients fall into the hands of the progressive physicians, only it is rather hard to have to root these mineral poisons out of their system.

The medical books enumerate fifty-one diseases that come from the use of mercury, and an old druggist told me that over a hundred different medical preparations contain mercury, and that many physicians that declaim publicly against mercury, still use it slyly in these preparations.

One wing of this college at least is getting out of these old ruts, doing a noble thing for medical reform. Dr. Atwood lectures on Psychology and Histology, teaches the ladies how to go into a trance, and how to magnetize patients, while Dr. White, the prominent electrician and others of its lecturers are Spiritualists, and dare to seek truth in all directions.

BEECHER.

The Great Preacher at the Michigan Avenue Baptist Church.--He tells why Education Should be Compulsory.

Over two thousand people gathered at the Michigan Avenue Baptist Church, March 3d, to hear Henry Ward Beecher speak on "Compulsory Education." The lecture was late in commencing, for some unknown reason, but the organ filled the hiatus agreeably. At twenty minutes past eight, Mr. Wendell Phillips came upon the platform, followed by Mr. Beecher. A faint ripple of applause ran over the audience, but it was impossible to determine for which of the gentlemen it was intended. After a brief interval, Mr. Phillips, upon whom devolved the ceremonial speech of introduction, arose and said:

THE INTRODUCTION.

Ladies and gentleman: The committee have kindly allowed me the pleasure of announcing to you that Mr. Beecher is ready to begin. If there is any body here that don't know him, I will introduce him. But the word reminds me of the only occasion, for twenty years, that I have ever had the honor of being on a platform with Mr. Beecher. It was just that length of time ago when the Abolitionists were mobbed out of New York, and our friend sent us word from across the ferry, that if we would come to his church he would give us an audience without a mob. And he was then kind enough to show me two thousand people whom no name but his could have that week collected. The subject was the "Compulsory Education of the City of New York, and Freedom of Speech." The programme is slightly changed to-night. I introduce him to two thousand people, whom no name but his could have collected, and who wish to hear no voice but his, and I beg him to begin. [Applause]

MR. BEECHER SAID

although the great elements of thought follow on more or less together in the world's history, great themes sometimes rise and predominate, so that it seems there are waves of thought as well as waves of the atmosphere. First comes the element of war, then theology occupies the world's attention, and sometimes commerce, industrial elements, and political economy have occupied the attention of mankind; but in our own age a new element which has never been wanting in interest in times past, but never has come to such a strength and breadth of interest as in our day, is making itself felt. I mean education—national education—for there never has been a time when education for geniuses, education for the children of an aristocratic class, education for rich men's sons, education for those that are fitted, as it is said, to be educated—there has never been a time when there has not been an interest in that; but, in our day, national education is the theme—the education of all, from the top to the bottom of society.

No man has the whole of himself, who has not an education, and every man has a perfect right to himself. Looking at it in another point of view, perfect manhood is sought, and from a strictly religious standing point, this is the reason of education—that a man may attain to perfect manhood for this life and for that which is to come. But when you look at education, not in its individual interest, and not merely for a religious reason, but regard it from the standpoint of political economy, it assumes a different aspect, though not, perhaps, a graver one. As a matter of political economy, the whole world is demanding that the people shall be educated; but what is remarkable is, that this is now the demand of the ignorant themselves. It is now beginning to dawn upon them that the reason of their much work and small wages, their privations and their degradations, lies in this: That those who govern them know how to think, and they that are governed do not; and they are beginning to ask for that mysterious culture, whatever it may be, called education, and to assert their right to it.

A wider education is spreading throughout the world. England is educating her people, but does not know whether to do it by the Church or State. In old times the priest was the educator, and a great deal is due to the priesthood for its share in the education of the world. Now teaching is properly a separate function.

Mr. Beecher reviewed at some length the condition and progress of education in each of the modern nations of Europe. He said that in the great conflict between Germany and Austria, it was the German school-houses which destroyed the Austrian military forces. In the conflict between Germany and France it was again the school-house which overthrew France. There was ninety-eight per cent. of the army of Germany who could read and write. There was a very large percentage of men of admirable and superior culture in the German army. There was forty-eight per cent. of the French army who could neither read nor write; of course they went down. Admit the superior skill of German Generals, the shameful incapacity of the French Government, it is still true that the remote cause of these and the comprehensive reason of the French and Austrian inferiority was the want of national education. Look at the condition of France in education. Ninety per cent. of all the revenue raised in France is expended upon her military established; six per cent. upon the Government, and four per cent. upon education; four per cent. to make men, and ninety per cent. for munitions of war, and all the trappings of army organizations. No nation could stand under such circumstances.

BENEFITS OF EDUCATION.

In connection with the benefits of education, Mr. Beecher said:

I am looking at education, you observe, from the standing point of political economy. Education of the whole people increases the wealth-producing power of the State, and so tends to that which all rulers desire—a condition in which large taxes may be laid and easily collected from a willing people, without complaint or recalcitration. Now this can never be obtained where the mass of the people are poor and non-producing. There are some portions of the world which surpass us, although I suppose, America, as a whole, surpasses all others, take it man for man. New England, I suppose to be the most productive, and Connecticut first in the New England States; and so, probably, if not first in the world, not more than second in its power of production, for man.

Go through the towns, asking this question; "How many of the population produce as much as they consume?" First comes the community of moths; they consume and do not produce. Then comes the midway class; they make just about as much as they eat up and wear out, and so they neither take from society, nor add to it. And then comes the other class who produce a great deal more than they consume, not for themselves, but for others. My impression is, and, without having statistics to back me up, I think I can say that one man takes care of ten others. We know how it is in other things. The virtuous man always pays the bills of vice in the community. It is the industrious man who always makes up for the lazy man. It is the home-keeping man who takes care of the man who breaks the peace of the street. The wealth, stability, and administrative force of society depend entirely upon the select class that are virtuous, industrious, frugal, intelligent, careful; and all the masses below them, eat from them or out of them. How many hundreds there are in every village who eat more than they produce? Of course, children have the right to do nothing, and old people have the right to be non-producers. But the great moral class divide itself into men and women.

Whatever tends to raise the standard of productiveness in society, can be but regarded as of transcendent interest, and political economists are beginning to learn how important is the education of the whole people to produce wealth. It is not merely that one man is made abler, but there is an atmosphere created. Why do not manufactures flourish in the South—iron, coal, cotton, right at the door? Practically, because there is the want of an atmosphere of industry. Why does New England manufacture to an advantage over a large part of the country? Because the whole population, through three or four generations, have been educated to it, until there is an inventiveness and tact in the whole outlying population around and about its centres. Now industry requires a certain atmosphere of industry in the whole community to make it available, and for want of intelligence and for that enterprise which springs from intelligence, we are cheated immeasurably every year. There is still some education that can never be developed except by the higher forces of brain power.

The subject of the rights of the workingmen and woman suffrage were treated at length, and from a comprehensive standpoint. In connection with this equalizing effects of education, the speaker said:

Now, the State that will hold out any such advantages to its neglected poor and its pampered rich, through the medium of the common school, they will exert such an influence in that State, that rich men will send their sons there because it will be for their best good. Neglect to educate, once in every six years of the world's history brings the sons of the rich men to the common school. The rich man has his children, and his boy is raised in a private school. The boy spends money, and by the transcendent laws of nature he in his turn again breeds children, and, they being the sons of poor men, he breeds them only to have them come and go to the common school, therefore, this matter of compulsory education ought to be enforced.

COMPULSORY EDUCATION NECESSARY.

From the closing portions of his address we take the following passage:

Lastly, ignorance should not be permitted in the State; that is to say, education should be compulsory. The first feeling that almost every man has when you say "Education should be compulsory," is that it shakes off forever the predominant freedom of the State, the rights that so many enjoy, believing that it is a divine right which they possess, to educate their children exactly as they please—to educate them a little; or perhaps not educate them at all; so that to compel to educate seems a great crime.

But this compulsory education is the new extension of the power of the State, the State already has it; the State has the right to legislate for the public good, and determine what you can do and what you can't. It takes your land if it wants it; it takes you off yourself in time of war if it wants you. Takes your children. The State has a right to meddle with all these things if the State requires them. So, in like manner, if the State requires your children to be educated, it will take them. If you want your children educated, the law will not touch you; no law touches the man when the man is higher than the law.

Take, for instance, the law against counterfeiting; nothing in that law touches me. There is not the least possibility of that law's touching me; it exists with me in name merely. The law against burglary is viewed in the same light; I leave that law so far beneath me, that I am, as it were, drawn back and sheltered from committing any such acts as that law specifies. So with respect to compulsory education. The great argument of compulsory education is the educating voluntarily of a majority of the State's children; but the people say: "the schools are good, may you not safely leave those children to parental affection?" No, no. There is a vast number of uneducated foreigners that bring uneducated children into the land, and they don't understand the necessity and advantages of education until they have been here a short time, and then they catch the spirit of the thing at once.

There are a great many bad characters and criminals—people that have no care for the education of their children, for the State can do much herself in the care of them. There are a great many more of your careless parents who do not appreciate the necessity of education, and look more to themselves than to the intelligence of the child. When this is the case, the State has a right to step in and take care of the children. If the parent sacrifices the child's intelligence, then the State is invested with a parent's right, for though all parents have the liberty of doing right, no parent has a right to do wrong; and in this respect the great parent, the State, will not pass unheard the inarticulate cry of the army of little children that are growing up around us; the State has no right to pamper the feelings of selfishness in this question of educating the minds of the young, or to stint the privilege of a full manhood.

Insanity,---"Obsession,"---False Doctrines, False Communications,---and Kindred Subjects---No. 5.

BY D. G. MOSHER.

Modern Spiritualism compared with that of ancient times, exhibits a greatly increased and increasing variety of phases. For some of these there is a natural demand; others are repulsive even to those of the foulest dens of wickedness in earth-life, yet these latter manifestations are directed in wisdom from on high, as much so as are the former, though in our ignorance we can not "see the point." The one class has been called good; the other has been classed as evil. According to orthodoxy the one emanates from Deity the other from the antagonist of Deity, the Devil. Modern Spiritualism modifies these terms somewhat,—"High order spirits," "low order spirits," "good spirits," and "bad spirits."

Good reasoners can not fail to discern (if they have investigated Spiritualism to any great extent) in manifestations palpable errors, gross inconsistencies, contradictions and absurdities. These are usually assigned to undeveloped mediums, and in some cases to untruthful mediums, and many other false notions are exhibited, which only serve to make the mystic darkness more dense. I do not expect to dispel this cloud of darkness from the minds of the dogmatical Spiritualists, for this can only be done by the severest trials, something like the temptations of Jesus on the mountain. I can do little else than present some facts bearing upon this subject from which the philosopher may glean some truth, that may assist him in his career of progressive development, and from which I have deduced important conclusions in solving the great problem of false communications. The first example of false communication that really set me to thinking upon this subject, was something like the following:

A spirit manipulated with a medium so as to represent Daniel Q., a Quaker preacher well-known to most of the circle, but none present having heard of his death yet believed, it to be his spirit as his expression and gestures were represented very perfectly, and the question was put, "How long has Daniel been dead?" "About a year," was the reply. To make the matter perfectly clear, a letter was dispatched to the State of New York to ascertain if Daniel was dead. The reply was, "Daniel is not dead but has married a wife." Furthermore the spirit of this same Daniel, siezed the same medium after the reply was received, and declared positively that he had been dead over a year. There are but few circles that some of the members have not witnessed some of the manifestations of this class, and the explanation usually is a "low order spirit; affinity seeks affinity," etc.; thus are false doctrines established in a similar manner that the false doctrines of the orthodox churches have been assumed as "law and gospel." "Lying spirits seek lying mediums," but how is it when a "lying spirit" communicates through a medium whose truthfulness is unimpeachable? An intelligent lady of my acquaintance at the time of the "Rochester Knockings," went there to investigate, and she desired to know the condition of her infant child that had passed to spirit-life a few months before. The first question was, "Is my babe here?" Rap, rap, rap, (faintly) was the response. "Is my babe my guardian angel?" Rap, rap, rap, came again. The lady returned home well convinced that this infant child, only a few months in the Spirit World, was watching over her and directing her thoughts with angelic wisdom.

This class of false manifestations are directed in wisdom for the benefit of those verdant in the investigation of Spiritualism. Spiritual manifestations are always indicated in wisdom, in accordance with the development of mind of those comprising a circle of investigation. I will relate the substance of one of another class of false manifestations, directed for the benefit of a circle composed of persons I shall call *Infidel philosophers*, unbelievers in a spiritual existence—their object in the investigation being to ascertain the philosophy or cause of the moving of a table by invisible agencies. They tried the experiment of *willing* the table to turn around from left to right, each individual of the circle exerting the power of his will in that direction, and they were not a little surprised in seeing the table move in that direction, thus having made the wonderful discovery that electricity, electro-magnetism or some other subtle fluid or agency, controllable by the mind was really the motive power, and they dispersed each highly elated over the remarkable discovery.

At a subsequent meeting of the circle, however, for the purpose of receiving corroborative evidence of the great discovery, they were not so agreeably surprised to witness the same table moving in an opposite direction from that directed by the combined will-power of the circle.

Mosherville, Mich.

LETTER FROM WASHINGTON.

Cosmopolitan Life---Congressional Character---Spiritualism---"God in the Constitution."

ED. RELIGIO-PHILOSOPHICAL JOURNAL:—That is a true Scripture—"Out of the abundance of the heart the mouth speaketh," and therefore I must, first of all, express the joy which fills all hearts for this delightful weather. Two days as soft and balmy as Spring! Last night a dash of warm rain, like an April shower, and this morning the welcome sweetness of a pure breeze coming up from green and flowery regions in the far South! To be sure we have been better off than you; for when the mercury was twenty-five below zero up in your frozen region, it was only eight below here. But that will answer very well, and the average of the Winter here has been almost as cold as a common Winter, North, so that this balmy day, such as is common here at this season, gives grateful relief, and we walk the streets rejoicing, and leave overcoats at home.

This city is thought of as the centre of political life; but it is also, in the Winter, the centre whereto gravitate a multitude of gifted and notable persons, on errands of business, invention, society, literature, art, religion and reform. On the streets you meet those who impress you as they pass, as being among the leaders in the galleries at the Capitol, or at a "reception" in the house of some eminent official, while you see enough of glitter and tinsel sought for by those whose clothing and equipage is the chief covering of a shallow and outward life, you see and know the noble and eminent—opulent in their inner-life, earnest in thought and fitly eloquent in expression. Everybody comes to meet everybody else. Great hotels, boarding houses and homes without number are full, and probably there are to-day ten or fifteen thousand gathered in from every State and county in this broad land, and even from the kingdoms of the Old World—a cosmopolitan company indeed! Acting as clerks, etc. in the Treasury, and other Government departments, among the thousands who fill these vast buildings, are men and women of finest gifts and richest acquirements—retired clergymen not without pulpit repute in their time, widows and daughters of men not unknown to fame, but not rich in this worlds goods, who are cultivated and queenly women. Reformers, too, are here, who would not barter principle for favor, and have been pushed out of college professorships and popular pulpits for the truth's sake, yet have gained position under government by the help of friends and by their own worth and ability. Here, for instance, holding a responsible place in the Treasury, is Darius Lyman, of Ohio, former Professor in two colleges, later an able writer in the good *Herald of Progress*, now doing valuable work with rare ability and integrity, who has brains and learning enough to stock a dozen average collegiates, and have a good supply to spare.

Do not think it is all eminence of manhood and womanhood here, for there is enough that is poor and weak, sinful and common-place, but this higher aspect is less known and therefore I speak of it.

I want to enter my protest, too, against this popular error that puts Congressional manners, morals and worth, at so low and miserable a level. I have been here, more or less, for several years, and seen and known something of Congress and of public men, and I find them as good as the average of other men. I say this in full view of "Credit Mobilier" plots and frauds and with no wish to hide the guilty. But let all remember the guilty are few, those above bribery are many, as is shown by the small minority implicated in this miserable affair.

Members of Congress are as temperate in habits, as cultivated in manners, as true in life as the average of the people that send them here, and whom they thus fitly represent. I could select the crafty, the vulgar, the corrupt, and also the noble, the cultivated and the honorable. Let us all seek to elevate the standard of political life; but this too common notion of its inevitable and gross corruption, is mistaken, demoralizing, and tends to lessen intelligent faith in our free institutions.

Spiritualism and free thought find their way even to high places, and spread quietly among the people. Good audiences meet weekly to hear Mrs. Hyzer and others of the Spiritualists. Free discussion meetings on religious subjects are held occasionally. The Unitarian clergyman preach generous ideas of men and of the Divine power. Foster, the great medium, comes here sometimes from New York, stops quietly at a hotel, and is constantly occupied among people who do not care to proclaim the fact, but earnestly rejoice to test his wonderful power.

At breakfast this morning I heard an eminent public man say, "I am going up to H St. to see a medium that is said to be good."

The 'God in the Constitution" scheme attracts small attention here, and but few public men would espouse it to-day, but it needs watching for public men, like others, are often ready to espouse the growing and working side, and these Pharisees of the nineteenth century are not lazy or idle, but have a working organization, pushing on steadily to their bad end—bad, yet logical, and consistent with their false idea of religion. Their National Meeting soon takes place in New York, and doubtless they will send to Congress their grave documents backed by a *hundred parson power!*

Petitions against their scheme signed by nearly *forty thousand persons*, are to be sent in from the *Index* at Toledo, gathered up by the faithful efforts of Mr. Abbot of that free religious journal. All's well. Its a good means of agitation and of unmasking this device of pious fraud.

But I must stop, for it is always well to leave off with the readers in the mood of hungry Oliver Twist in the poor-house, in Dickens' story, with his empty soup-bowl in his hand *asking for more.*

I am here for a few weeks, speaking Sundays in Baltimore for the Spiritualists, and using my time here among good friends. Hope and expect to be home to Detroit last of the month.

Yours truly, G. B. STEBBINS.

Feb. 6th, 1873.

Letter from C. W. Stewart.

DEAR JOURNAL:—Under the existing circumstances, relative to Liberal Religion, it is necessary that our positions be clearly defined, at least that our principles be set forth in language that can not be mistaken. Especially is this the case in the discussion of the "Social Question" which is receiving such a thorough ventillation at the present time.

Their seems to be a misunderstanding among the parties engaged in this discussion, resulting from a want of perspicuity, in the declaration of principles by the radical side, and this necessarily leads to personalities and feelings of animosity.

The importance of the subject demands that those leaders in the field of radical reform, should not appear before the public in a false light, and that those who believe in the absolute freedom of the sexual relation, and the abrogation of monogamic marriage, should make it known in terms that will admit of no misinterpretation; or, if they do not believe in these things, announce the fact in terms equally plain.

These thoughts are called forth by the fact that since the last two issues of Woodhull & Claflin's *Weekly* made their appearance, the writer has had his small stock of patience well nigh exhausted, by being informed that he "*did not understand the language of Mrs. W.*, and his is but the experience of all others who do not take stock in the sentiment that "Mr. Beecher's course is not the *bad* thing that society thinks it to be, or professes to think that it thinks it to be," and that "the history of the past proves that all great men have needed the loving embraces of numerous women," etc.

In the name of common sense, what can be more explicit than this language; and yet the advocates of this position, heartly ashamed of the idea, continue to insult our common sense by asserting that we do not understand them. I do not for a moment question the honesty of those persons. They are, no doubt, honest in the conviction that society would be benefited by the abrogation of the marriage relation, and I can follow those radicals to all their conclusions save this one. I sincerely hope that Mrs. Woodhull may push all of her *consistent* progressive ideas to a successful termination; but when people assert that they have a perfect right to prostitute the temple of the spirit, (for prostitution it surely is) that the wife has a right to be false to her plighted faith, regardless of the husband's feelings, or, *vice versa*, and then, when the consequences of the idea are urged upon them, say that we do not comprehend them, verily we think their zeal amounts to fanaticism and outruns their common sense.

That the present condition of society needs renovating, no observing person will deny. That the present marriage law is not what it should be, is patent to every progressive mind; but proving a law to be evil in its bearings upon society, is very different from proving that no law is needed at all. For instance, the law of capital punishment is a relic of barbarism, and disgraceful to an enlightened people. But in the present condition of society, were all penalties removed from the crime of murder, the extremes would soon meet, and absolute barbarism speedily follow. So with the marriage relation. At present it is little else than mere slavery, ownership in the husband of the wife; but instead of rendering this law more just and equal, were we to set it entirely aside, in the present undeveloped state of society, social anarchy would be the inevitable result.

With these facts and features of the question before us, our duty as workers in the field of reform is plain; that is, to meet those issues squarely, make no compromise with error; see to it that the trumpet gives no uncertain sound, and enhance the cause of humanity, not by making bad worse, but by turning our artillery upon the great bulwarks of social and theological error, and so crush them out, that truth may rise triumphant from the ruins, that a *better* social condition may be attained, and a temple of liberty be erected, whose base may be virtue; whose columns may be wrought from the precious mines of charity, and whose dome may be resplendent with the blended elements of purity, philanthropy and truth, and beneath whose portals, the nations of the earth may assemble, animated only by the sentiments of love and fraternal sympathy.

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Saginaw, Mich., Feb. 7th, 1873.

Arts and Sciences.

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SPIRITUALISM AS A MORAL GUIDE.

The Morals of the Ecclesiastical Churches and Spiritualism Contrasted.--A Lecture by D. W. Hull, Memphis, Tenn.

(CONTINUED FROM LAST WEEK.)

TEXT:—"Wherefore by their fruits ye shall know them (Matt. 7: 20).

MORALS OF ECCLESIASTICAL CHURCHES OF THE PRESENT TIME.

Failing to find a Moral Church any time in the past, I come down to our own times and again inquire for it. Alas! I find many of even their own journals deploring the lack of piety amongst them. Like the apostles and prophets of old, too, each claims that all the other churches except their own are immoral and wicked and taking them for witnesses there is a sad want of morality. "If the salt have lost its saltness wherewith shall it be salted?" They tell us the world is more wicked than it ever has been; that vice and crime are on the increase. Oh! what a sad comment is that on Christianity. Its influence having been here eighteen hundred years and the world has grown worse under it, what can we expect of it in the future? In heaven's name let us have a better system—anything but that which makes men worse. Under its influence Rev. Mr. Packard, of Illinois, incarcerates his wife in a lunatic asylum for two years for the crime of believing the Universalist doctrine, and Rev. Joel Lindsey prayerfully whips his boy to death in the State of New York. The persecuting laws of the State of New York punished him with imprisonment, but he did not stay a great while. His faithful brethren of the cloth got him pardoned out and he is now giving moral instruction concerning the danger in sparing the rod.

And, oh! how many are following the pious example of Abraham and Hager, whilst they are belaboring on the sin of "free love" amongst Spiritualists. I have in my possession a long string of these moral delinquents which I could read if I wished. After all they have said about "free love" amongst us I find that they might well claim a monopoly on the subject of "free lust" and I hope that no Spiritualist will feel like encroaching on their peculiar rights and I do not believe they will. There are only two illegitimate children among Spiritualists that I am aware of in all the United States I do not wish to brag upon our purity but our "free love," at least, compels us to have some respect for virtue

In the States Prison at Auburn, New York, there are twenty-five ministers of the gospel, but not a Spiritualist, Unitarian or even an Infidel. In Joliet, Ill., I believe among the seven hundred prisoners, forty-seven of them are ministers, but there is but one Spiritualist there and he was not one until he had been there sometime; he has been converted since he went there. All the balance are Christians. Indeed our courts seldom hang any body but Christians. All claim that they are going to heaven through the merits of Jesus Christ. If every body is bad but Christians, if Christianity monopolizes all of the morals, why is it that our courts are sentencing Christians to States Prisons and hanging them? Would it not be well to have a little versatility in the business and hang now and then a Jew, an Infidel or a Heathen?

Now, I do not wish to make theories entirely responsible for all this wickedness yet they are not wholly innocent. Any system which is good will be counterfeited. Bad men are attracted to any place that will give them a reputation, and if Christianity were ever so pure, bad men would wear it about them like a cloak to hide their moral deformity. But what means this universal disposition amongst the Christian church to cover up and wink at the sins of the *respectable(?)* members and to apologize for the moral and social delinquincies of the clergy, and if their crimes can not be tolerated at one point move them over to another to repeat the same crimes? It is not that sinners are in the churches that I find fault, but it is that the tendency of churches are ever in that direction; that whilst they vilely slander their neighbors who are not fortunate enough to have faith in them and cry out against their sins, these same crimes are winked at and considered only small aberrations in the church. It is because being so full of corruption within they raise the "catch thief" cry against those who are without.

PREMIUM ON SIN.

The difficulty after all is that whilst Christ came to save people *from* their sins, the church offers to save them *in* their sins. Their theory teaches every man that if he can only retain consciousness long enough to have a little talk with God that the matter will all be right. By the merits of Jesus Christ he can go to heaven. Thus every rogue says, "Why should I be moral, I can go to heaven as well without? Neighbor B——has some money I would like to have. If I can take his life and obtain it without being found out, I can set up in business here, join a respectable church and having enjoyed my ill-gotten gains through a long life, I shall go to heaven. If it should be found out and I should be hung, I will have ample time to secure my title to heaven. Whether I am found out or not, I can make

'my title clear
To mansions in the skies,
Then I'll bid farwell to every fear,'

and murder my man." Was ever a system more calculated to encourage men in their wickedness than this? Let me here relate an instance:

On the 14th of May, 1872, George W. Jenkins, of Washington, went into his wife's bedroom where she was asleep and with a butcher's cleaver killed her whom he had promised to love and protect. For this crime he was sentenced to be hung and expiated his guilt Oct. 31, 1872. After he had lived a life of sin and the power to commit crime was forever gone, when he was powerless to do good hereafter, he took benefit of the spiritual bankrupt law, and accepted of the niggardly conditions offered by the church to all such as have no morals of their own to go to heaven on the merits of another. He had sent his wife to hell, now he goes off shouting to heaven.

When on the morning of the execution, Mr. Crocker, the warden, read the death warrant to him he replied:

"Well, Crocker, it is your duty. God's will be done and soon I will be with Christ."

MR. CROCKER—"Well, Jenkins, it affords us consolation that you are prepared to meet your Lord."

JENKINS—"As sure as the deed is done, my soul will waft to glory. I am not unprepared to meet my God, thanks to his holy name. I know that he has a crown prepared for me and I shall soon wear it. Give my respect to your officers. You have treated me kindly and all I can say to you is to continue in the path of virtue, and I'll meet you."

Jenkins then bid each one in the room goodby, calling all by name and saying to them: "There's a crown that awaits us in glory. Press on, we will soon meet where there is no trouble. Glory to God, I'm going home."

Whilst the guard were pinioning his arms, he jumped up exclaiming: "Oh! I'll soon put on my crown. All things to hope for—nothing to fear." After Dr. Aper and Dr. Johnson had officiated in singing and prayer at the gallows Jenkins with a loud voice exclaimed:

"Farewell, world; farewell friends. I am going to live with Jesus, and all I can say is follow me to Hallelujah."

The cap having been produced, the guards took him by the hands, when he said, "Goodby. I want to see you in Paradise."

To Crocker he said: "I thank you for your kindness. Will you meet me there?"

To James Nelson, the colored cook, he said: "Jim I wish you well and hope to meet you in heaven. God bless you all, and I hope to meet you all in heaven."

Here the scene ended by the hanging of a Christian. When, in the history of man has ever an individual, no matter how true he has lived, died more triumphant? By virtue of his very crime he went to heaven and there the selfish cut-throat will remain through a long eternity, talking his disgusting flattery to the Almighty of his goodness for so arranging the plan of salvation that by virtue of the act through which he crowded his wife into hell, he himself obtained eternal salvation.

And what does Christianity now but virtually (through the triumphs of this example) say to every cut throat in the world, "Go in your hellish schemes, a little repentance and the blood of Jesus will blot out all your crimes. If you are caught at it your salvation is sure; if not your chance is just as good as any other person." Whilst I do not blame Christianity and make it responsible for all its sins, I must claim that its apologies and atonements not only license sin, but as in the instance just quoted actually pays a premium on sin.

A BETTER SYSTEM.

Thus far Christianity has been a failure. Is it not time that we were looking up a better system of morals, a system which will make each individual personally responsible for their actions?

In some of the contrasts that I have drawn in this discourse between Ecclesiasticism and Spiritualism, it has been demonstrated that such corrupt fruits are not found growing on spiritual trees. And while I would not waste words in boasting on the purity and morals of Spirtualists and while I am willing to admit that Spiritualists are liable to moral lapses as well as any one else, I want to give a few of the reasons for believing that the tendency of the teachings of Spiritulism are calculated to make men and women better.

The tendency of Spiritualism is the development of the spiritual faculties. Bigots call us "Spiritists." To be a Spiritist is to live in intercourse with the Spirit World. Since no one can live in constant intercourse with the Spirit World, without a development of their spiritual faculties, they become more spiritual in their natures, and as they become more spiritual, they grow better, for we can not develop the finer sentiments of our nature, without doing it at some expense of the lower faculties. It is, therefore, Spiritualism. Now, I can not be a Spiritualist without continually developing to be a better man; for, as we learn right from wrong, we learn how to do good. Spiritualism, therefore, means a growth in purity. You may, therefore, set it down that when a man becomes a Spiritualist he becomes a better man. Not that all men are not good as they can be, under the conditions around them and tendency of the teachings they have imbibed; but as they step toward the Spirit World, they begin to study the philosophy of doing good, and thus they enable themselves to be better men and women every day of their lives than they were the day before; for as they learn more of the good, they are enabled the more to live it. Oh! Spiritualists, let this be the constant aim of your lives, that you may say at the end of each day, "My life today has been a grand improvement upon yesterday."

In Spiritualism we do not altogether work for pay, though we know there is a reward for every virtuous act and a punishment for every sin, which can not be escaped by the vicarious sufferings of any one, yet we would teach the principles of righteousness upon their own merits, without regard to any selfish ends we should want to attain. We are to be good for the sake of the good we can do. We must throw away that article falsely called Christianity and throw ourselves upon our manhood. If we undertake to be good "for the sake of Jesus," we shall fail, but if we undertake to be good for humanity's sake, because our manhood dictates that we should, we shall succeed.

When I became a Spiritualist, a committee of Adventist brethren paid me a visit, when one of them, an elder in the church, said:

"Well, Brother Hull, I suppose you will throw your Bible away; you will have no incentive to morals hereafter."

"Why, Brother K." I replied, "I do not know that I shall dispense with my Bible entirely. But I do not need it to teach me morals."

K.—Why, Brother Hull, if I believed as you do, I should take my fill of sin; I should lie, cheat and steal, and if my interests demanded, should even murder."

H.—Brother K., I think you are mistaken about yourself; your internal sense of duty tells you it would be wrong, and your interest in your neighbor's welfare, would prompt you to be honest with him."

K.—No sir, it would not; having no fear of God before my eyes I would have no care for the wants of my fellow-man.

H.—Brother K., I have the least interest in the world in making proselytes. And since you tell me that when I take your religion away from you, you will throw off all restraint, and become an outlaw upon society, I have no desire to turn you loose upon society. If your selfish nature can be used to hold you from crimes, I should pray God save the church. I suppose, therefore, I am to look upon each church as a cage full of unclean and hateful birds—vultures who would prey upon society, only that they are held in check by the very selfish propensities they so desire to gratify, at the expense of their neighbors.

K.—Brother Hull, I feel sorry for you; I could not have expected this, and yet I have feared for a year past. For you have persisted against our entreaties to preach whatever you pleased, whether we approved it or not. Good by. I hope you may yet be spared the great delusion which is to deceive the whole world.

Many times since, have I had these same ideas advanced to me, which shows the conceptions of duties as taught by the professed moral teachers of the day.

One more thought, and I'll relieve you, though this department of my subject is prolific of great ideas. I find some relief on my delinquency on this part of the subject, from the fact that I have on several occasions spent an hour here, showing the beauties of this system of teaching. The grand effort of Spiritualism is to make people happy. In proportion as you make men happy you make them good. The man who never laughs is properly judged as a hypocrite. He is always sour, and sours every thing around him. He is not good; he is a misanthropist, and dislikes every body else because he is not satisfied with himself. He has the best of reasons for being dissatisfied with himself, but none for disliking others. We teach men the uses of life, and as mirthfulness is one of the spiritual faculties, the necessity of its development. As we make men happy about us, we gain their confidence; and as we gain influence with them, we increase their interest in us; and through us, our fellow man, and thereby develop other spiritual faculties—the social qualities, thus developing them to love their neighbors.

Let us have more sociables amongst us, more theatres, more good feeling, and then we shall have more harmony.

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CHICAGO, SATURDAY, MARCH 22, 1873.

"Philadelphia Photographer,"---An Art Journal upon record.

We publish the following that our readers may know that a journal devoted to the *art of photography* places itself upon perpetual record, as a falsifier of a well established fact in that branch of science. Not content with showing that a certain Mr. Gifford is an impostor (of which we know not whether his statements be true or false), he denounces Mr Mumler (which the editor of the Philadelphia Photographer endorses) in the following language:

I thought, after Mumler's experience in New York, a few years ago, that this wicked imposition would never be attempted again, but would find its sepulchre among other exploded humbugs.

There are hundreds of thousands of people, and among them many hundreds of photographers, that know the fact that Mr. Mumler was tried in the city of New York, on the charge of being an impostor, at which trial the best artists in the city were called as witnesses and not one of them could testify to his being an impostor. On the contrary they swore without an exception, that they had carefully watched every manipulation in the process of taking spirit photographs, and could detect nothing different from the ordinary process used by every photographer. Mr. Mumler was honorably discharged from custody and acquitted from the charges preferred against him.

Many other spirit artists have been developed since that time, and hundreds of thousands of perfect liknesses of deceased people have been, and are daily being taken by spirit artists in every part of the United States, as perfect as if taken before such person left the form. We have a great number of such likenesses on exhibition in our reception rooms, which are visited daily by artists and many others.

The most intelligent men and women in the country visit spirit artists and get perfect likenesses of their deceased friends, and know well that the artist could know nothing of them, hence could not impose upon them.

Another point is worthy of consideration and the *savant* who edits the "*Philadelphia Photographer*," as well as others who attempt to write down a *great truth* in their art should take cognizance of it. It is a well established fact that most perfect likenesses of persons in *spirit-life* can be taken upon the ordinary sensitized plate by the usual chemical process (light excepted) in a perfectly darkened room.

Well defined likenesses have often been taken in that way. The operator having been assured by spirits through mediums that experiments tried in that way would be crowned with success. Such experiments demonstate the fact that another element than light will impinge a likeness upon a sensitized plate.

The editor of the "*Philadelphia Photographer*" will experience the humiliation of being told these truths by far more able correspondents than B. F. Hall, who so freely denounces all phases of *spirit photography*, and whom he endorses.

But it is not the province of this brief article to even hint at the philosophy of many things developed in spirit photography. We aim, however, to call the attention of our readers, especially photographers, to the facts that correspondents ignorant of great truths in spirit photography, gain a hearing in the "*Philadelphia Photographer*" and an endorsement by the editor, to the prejudice of the great body of intelligent Spiritualists, and in violence to a now well known truth in the art. That there may be no mistake in this matter we subjoin the article referred to.

As the manner of producing these so-called spirit pictures is not fully explained in the article referred to above, and as it is an innovation on all published formulas, and to me altogether novel, I will give you a brief description of it.

Mr. B. S. Gifford, the author of these pictures, is a man of ordinary intelligenee, and probably, knew full well before he undertook this speciality, what the opinions of the world were upon the subject. But it offered too tempting a bait for his cupidity to withstand; so he struck boldly out, but shied clear of all the well-known dodges of mica negatives, transparencies, etc. (rocks on which Mumler and others had foundered), and determined to have no second-hand spirits on his plate.

With this end in view, he probably experimented with his chemicals, and at last devised a method at once original and successful. He found that a nitrate bath containing a large quantity of alcohol, used in connection with a developer containing none, would produce negatives with such a variety of fantastic clouds and streaks as would shame the worst tangled hieroglyphs of Egypt.

So far, this was a step in the right direction, but not a complete success, as these masses of clouds would sometimes spoil or seriously mar the portrait of the innocent victim of his deception. A little experience, however, proved that if a delay of several minutes occurred between the removal from the bath and exposure of the plate, the clouds would all be on the lower end of the plate, leaving the upper portion comparatively clear for the portrait of the sitter.

These few minutes might seem monotonous to the sitter, so Mr. Gifford decided to utilize them by going into the "trance state," as they call it, and beseeching the spirts to grant him audience, which he does in a loud voice, the contortions and jerkings of his body, meantime, being truly pitiable. The cap is then removed and the exposure made as usual. The resulting negative is, as I before stated, only extraordinary from the peculiar combinations of clouds, streaks and stains in the background, or what was the lower end of the plate.

To the ordinary customer these are pointed out as the dim outlines of spirits, which will appear much better defined in the print. This usually suffices, and the negative is then ready for the balance of the process, and is passed to a "retoucher," who, not having read Mr. Snelling's papers on the subject, or in reckless disregard of their teachings, proceeds carefully to remove portions of the deposit in places where shades should appear, and after varnishing) to pencil such other portions as are desired to print light, when presto! spirit faces are peering from clouds in every nook and corner of the plate.

The above is substantially the whole formula for the manufacture of spirits, as practiced by Mr. Gifford, and in daily practice it works well enough, as patrons are not allowed to inspect their negatives very closely, being told that a proof can be seen next day, which is, of course, printed *after* the negative has received the requisite manipulation.

It is only when a brother photographer calls that this sort of thing becomes embarrassing; but should he insist that nothing is visible to his eye other than clouds, etc., I found it was only necessary for the operator to take out a large magnifying glass, and, after prolonged examination, declare positively that there really were spirit forms visible, which, of course, closed the argument.

All the "spirit pictures" I saw of Mr. G.'s make were done in this way. I saw several negatives from which prints had been made, and every one showed the faces plainly pencilled on the surface. I inclose a couple of fair specimens, which you will readily discover were made in this manner; also a copy of Mr. G.'s advertisement.

It is due to Mr. Gifford to say that he does not pretend to control any spirit at will, but only to obtain a promiscuous assemblage of the dear departed, which you will notice are sometimes slightly mixed.

Of Spiritualism I know and care but little; but when fanatics in any creed degrade and falsify a noble science in the propagation of a pet theory, which is no less a detriment to the welfare of the community than opposite to facts, it is the duty of all, and particularly of the professors of said science, to detect and expose the fraud if possible.

Your noble journals and the National Association of Photographers have done much toward educating the world above the belief in such things; but their mission will not be fully accomplished until "spirit pictures" shall be no longer attempted.

Lansing, Mich. B. F. HALL.

There is no doubt but what Mr. Hall has hit upon the plan adopted exactly, and much credit is due him for his persistence.—ED.

Lecture before the First Spiritual Society of Chicago.

Professor E. Whipple is speaking the present month for the Spiritualists of this city. His lecture on Sunday morning was on the "Phases of Human Character." There are two facts, said the speaker, that strike us with peculiar interest, when we contemplate a group of persons, namely: the fundamental resemblances, and the superficial differences. All the races of men display a fundamental unity in structure, faculty and power. Not a single race or individual is in possession of an organ or faculty, or power, that all do not equally share. But these organs are modified in greater or lesser degree; the faculties are unequally combined; the powers vary in their amplitude, and so those diversities arise which we denominate individual character.

The speaker discussed the causes of progressive variation in character. There are three agencies that chiefly contribute to the specialization of character, namely: education, hereditary bias, and the inmost spirit or integral personality.

Among educational influences, the speaker held that the environment, including the aspect of country, nature of climate, and comparative fertility of the soil, contributes a large share. Upon these influences the diversities of race and nation chiefly depend. In the infancy of society external nature was the positive factor, and growth was permitted only where soil and climate presented peculiar advantages. The growth once attained, human nature acted upon the environment and modified it so that the interaction between man and nature, have called out and specialized the latent possibilities of character.

The lecturer thought it quite probable that no greater men live to-day on the planet than the old civilizations produced, but the difference between the past and present is, that the great men were once exceptional; but one or two good heads were born in a century. They were the wonders of their cotemporaries, and revered as Gods. To day we are amazed at the number of mighty intellects, and hesitate to worship for very confusion of choice. The masses are climbing to the altitude once only occupied by the few. Moreover good and great men are potent centers of influence, attracting the multitude below them into beneficent tendencies; and even the good in those whom we call bad people, exert more good on the future, than their bad traits exert evil. In the language of Emerson, "The world has a sure chemistry, by which it extracts what is excellent in its children, and lets drop the infirmities and limitations of the grandest mind."

The speaker elaborated on the influence of books, society, and the rostrum, as educators of the masses. He could tell by a glance at a private citizen's library, his character and general drift of thought. Seventy five per cent. of the literature in this country, consists in novels and light reading. A man may also be known by the company he keeps. "Evil communications corrupt good manners." The associations we cultivate may exalt or debase us, according to their character.

Juvenile instruction was urged as of paramount importance. A properly constituted home is the best possible school for childhood. The Lyceum, it is true, supplies a most important need, in that it furnishes physical culture, teaching the child the poetry and grace of motion.

The speaker dwelt upon hereditary influences as formative of character. He claimed that no description of knowledge has greater importance than that which relates to the influences that shape the organic tendencies of incipient childhood. Every child born has a right to a sound body and healthy mind. Both vices and virtues descend to our children by inheritance. Idiocy as well as genius results from forces set in motion by parents. A knowledge of the antenatal history of Nero, will explain to us why he differed from Jesus. Dante's mother lived in a world of beautiful fancies, and her vision beheld the glories of the Spirit World, immediately preceding the birth of her poet son.

In addition to those characteristics evolved by contact with the objective world, Prof. W. held that man possesses an essential, spiritual personality, which had no derivative origin, but is a part of the Divine essence, and existed as a distinct entity before the world was. The object of development is to spiritualize and attune the body into concord with the inmost, and make it mirror the beauty and excellence that is forever treasured there. The integral atom of personality holds perennially the wealth of universes, and by its power each struggling mortal will be lifted out of fate into glorious freedom.

A. E. DOTY of Ilion, speaks in Oneida, New York, March 16th.

MRS. L. H. PERKINS has been lecturing at Hannibal, Missouri.

DR. T. B. TAYLOR, a celebrated healer and lecturer, has opened a healing institute at Leavenworth, Kansas.

G. B. STEBBINS has returned from the South where he has been lecturing and is now at his home in Detroit, Michigan.

MRS. M. J. WILCOXSON is lecturing this month at Kansas City, Mo. Her lectures in Kansas have been well received.

WARREN WOOLSON of Parrish, Oswego Co., New York, is supplying the desk at Deansville, Central New York, twice each month.

THE CLOCK STUCK ONE. This work of Rev. Samuel Watson's which has created such intense interest among all classes is now in press, and we can shortly fill orders for any number.

Miss Addie L. Ballou is still laboring in the South. She will probably visit Savannah, Macon and Augusta, Georgia. Her lectures and those of D. W. Hull and C. Fannie Allen have created a wide-spread interest in the South.

A test medium is wanted at Jackson, Tenn. If one should go there they would be well paid, and do a great deal of good. A comfortable home will be found with Andrew J. Clarke or Hon. J. H. Harper of the place.

THE address of D. W. HULL, the conclusion of which appears in this week's issue, will command the attention of our readers. Mr. Hull is efficient in his efforts to overthrow Old Theology. No man is hitting it harder blows.

WE have received from the Author, M. B. Craven, two highly interesting pamphlets: One on "Bible Chronology," and the other "Christianity Before the Time of Christ." Mr. Craven is one of the most critical thinkers in the country, and his pamphlets will be read with intense interest.

THE New York Central Association of Spiritualists have recently held meetings at Norwich, New Berlin and West Winfield, New York. The next quarterly meeting will be held at Petersboro, the home of the venerable Gerrit Smith, the seventh and eighth of June next.

K. GRAVES' address until March 15th, will be Ravenna, Portage county, Ohio. Societies and settlements wanting lectures, will please write him soon as other fields of labor will compel him to abandon the missionary enterprise before long. Thus far his labors in that capacity have been for the most part attended with glorious success.

Answer to Many Letters of Inquiry.

Harry Bastian can not go from Chicago to visit any places, in view of holding *Seances*. He is located here, and holding *seances* every evening, with crowded houses, at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

Letter of Fellowship.

The Religio-Philosophical Society granted a Letter of Fellowship to Brother John Corwin, of Five Corners, in the State of New York, on the 6th day of February, 1873, thereby constituting him, in due form of law, a minister of the gospel. He is now duly qualified to perform the marriage ceremony, in accordance with the rites of that Society, and the laws of the United States.

A New Volume.

We commence this week a New Volume of the RELIGIO-PHILOSOPHICAL JOURNAL. It is freighted with rare gems of thought from different writers and speakers, and thus ladened it will go forth sowing seed that will illuminate the world with the grandeur of the Harmonial Philosophy. Each succeeding number will be equally interesting, and we hope our friends in all parts of the country will take especial pains to extend its circulation.

Hudson Tuttle.

We publish this week the able address of Hudson Tuttle on "Evolution." It is a most searching analysis of that question, and will be read with deep interest. Mr. Tuttle is one of the most profound thinkers in the country and his advanced ideas have excited a wide spread interest in Europe. The position, however, that he entertains, that man is not necessarily immortal we can not endorse? We have not space now to enter into an elaborate discussion of this question, but will do so at some future time.

[*Continued from First Page.*]

conclusion. Ever it exclaims with the great Gœthe: "The destruction of such high powers is something which can never, under any circumstances, come in question," and we are prone to say with the shade of Anticlea, "when a man is dead, the flesh, and the bones are left to be consumed by the flames; but the soul flies away like a dream."

More deeply are we impressed with that conclusion, when by a survey of the realm of life we find that the progressive labor of the ages is for his creation. He is the resultant of the vast series of evolution. The labor has been for his benefit, and whatever results have flowed to other beings, have been accidental to the main line of advancement. A plan is revealed, which, as previously stated, is inherent in the constitution of the word, and must be inevitably followed. To stop short of man would be to render creative energy an abortion. Nothing is gained except the series be completed, and it is completed when man is reached.

But we cannot limit this progress. Having reached its highest point in physical man, it seeks a new channel through his spiritual nature. I said that in the human form we observed no imperfectly fashioned organs, or illy executed functions prophesying greater perfection heretofore, but in the mental realm we do find this state of things. Compared even with his ideal, the man of profoundest thought, is a child. The possibilities of a God are his, and yet he actualizes scarcely the alphabet! Nor is it possible for the individual man in the short space allotted to mortal life to do more; then shall the race accomplish what is denied the individual. The great stream of civilization shall flow onward, and each individual atom shall rise on the the preceding.

Then what is the benefit or aim of this progress? Is there any thing gained by the mastodon taking the place of the saurians of the primeval slime, or man of the mastodon? If the production of mortal being is the end, the process would be as perfect at one stage as another. We consider it perfect in proportion as the typical structure is attained, and that structure is one which most completely embodies the possibilities of the elements. Man physically considered, is the nearest approximation of this result. He has in a measure become master of the forces which surround him, but who will say he has reached the limits of his capabilities in this direction? With the same ratio of progress for the next century; as in the past, he will have the most essential powers of nature under his control.

But this is for the race What is for the individual? He cares not if mankind a thousand years hence become as God's; he asks what is my destiny? The proposition I have to make is this: The great plan of animal life comes to fruition in physical man; he is the result of countless milleniums of evolutions. As this progress evolves man, the same laws extend into a higher domain and evolve his spirit.

Unless this be so, creation is a failure, and the interminable beings which form its cycle, represent no purpose, or object gained. Unless the order be extended, and as a result a portion become advanced to a new and higher plane, we have the spectacle of ceaseless activity without object or gain, which, even to our imperfect human understanding, is nowhere else met with in the bounds of nature.

Most rigidly do I adhere to my primary proposition, that no force or energy whatever can exist without matter. If man have a spiritual existence, it must be individualized, and if so, must be formed of some kind of matter, and be as amenable to the laws of its being, as the mortal man.

I here freely admit that the material is wanting to bridge the existing gulf between matter and spirit, but it must be borne in mind how brief has been the period since investigation has been intelligently directed to this subject, and also the great difficulties in the way. A boundless field of research is here opened across the threshold of which none have yet passed, except those who have studied it from the immortal side. For the present then, my main argument rests on the perfect and satisfactory manner which this theory accounts for all the diverse phenomena. I might bring the testimony of spiritual beings, but in this connection I prefer to deal with the question in a purely scientific manner.

As the mortal senses can not recognize the matter or substance of which the spirit-organism is composed, and as all idea of matter is derived from them, we can not form a just conception of its qualities. We can know little more than that it must be most subtle in character. Many Spiritualists teach that it is electricity and magnetism, forgetting that these are only forces, and of themselves have no separate existence. The spirit must be formed of matter, most refined and sublimated, perhaps, but matter still.

We are here met with an objection, urged as conclusive. If spirits are material why can we not see them? We can not see the atmosphere, and if we trusted to the eye alone, should never know that it exists. Whether a body is visible or invisible depends on its relations to light. Professor Grove most pertinently remarks: "The force emitted from the sun may take different characters at the surface of every different planet, and require different organisms or senses for its appreciation. Myriads of organized beings may exist, imperceptible to our visions, even if we were among them, and we might be imperceptible to them."

Why seek immortality outside of physical matter? Granting the existence of the unknown elements beyond the limits of hydrogen, the existence of which has been conjectured by many scientists, why should immortality be achieved by them more than by ordinary oxygen, carbon and hydrogen, which enter into the mortal body? These questions lead to an investigation of what constitutes immortality. In the healthy organism the forces of renovation balance those of decay. As soon as a fibre or nerve cell, or bone particle is worn out, new material is ready to supply the waste. So rapid is this wonderful process of decay and renovation that all the soft tissues of the body are renewed, at least, every thirty days. Thus the body is restored twelve times a year; and an individual at sixty years of age has had seven hundred and twenty different bodies. Could such balance of forces be preserved, living forms would never perish; an immortal lion, oak or pine would be as possible as an immortal man. But they can not obtain it with the material of the physical world. Organic forms reach maturity only to feel the insiduous mastery of decay. The absorbents become obstructed with bone forming material, and deposition going on in the bones they become hard, almost material. Through the important organs—as the heart, in its very valves on which life depends, bony atoms are deposited. The minute arteries thus obstructed, the muscles waste, contract and harden. The entire mechanism of complicated fibres, channels, cells and fluids becomes impaired, and at length fails altogether. It is not want of vitality; it is a necessity growing out of the elements of which they are formed.

The necessity of ascending to higher elemental forms is thus made apparent, and the individualization in the spirit is effected by and through means of the mortal body. With a proper understanding of words, we may employ the terms, "matter" and "spirit," the latter meaning the subtile and ultimated elements which pervade and underlie the physical world. From the former the physical body is formed; from the latter the spiritual body. This dual development commences with the dawn of being, and is common to all living forms. The two mature together; one pervading and being an exact copy of the other, and death is their final separation. The mortal body is the scaffold by which the immortal is created.

Then do all animals possess spirits? Assuredly, for the realm of life has one fixed order, but it by no means follows that their spirits are immortal. Because the spirit exists after the death of the mortal body is not absolute evidence of eternal existence. As a certain advancement is essential for the manifestation of reason and moral intelligence, so it is to the preservation of the organization through which that reason is manifested. The keystone is necessary for the security of the arch, which if not in place, falls in ruins as soon as the staging is removed.

The spirit of the animal may be compared to an incompleted arch, which, when the body which supports it is removed, falls in fragments. But the spirit of man is like a perfect arch, standing firm after its support is taken away.

But, as the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarkation between the perishable and imperishable is, apparently, drawn with difficulty. Not so, however; a certain degree of advancement is essential, beyond which immortality obtains. The line is not sharply drawn. A spirit is not necessarily immortal, but can become gradually extinguished, after an indefinite time. As the atoms of the animal's body are absorbed by wind and wave, and wafted around the world, to be seized with avidity by other forms of life, so its spiritual portion is resolved like a cloud into the ocean of spiritual elements.

After passing into what may be called the human kingdom, on the threshold where the lowest races blend with the brute, we find the line of mortality remorselessly determining the man from the animal.

I shall consider, in conclusion, but one objection, which from its antiquity and apparent incontrovertibility, is the strongest possible to urge. It is drawn from the armory of metaphysical discussion, and has very often been employed with crushing force. It is this: If man is immortal in the future, must he not have been in the past? Can an immortal being have a beginning?

I think this objection will readily be seen to rest on the old conception of spirit, and when applied to this theory to have no force. When the words "eternity" and "immortality" are used, the sense must, of necessity, be vague, as we can form no conception of either. If we admit ceaseless change as the order of nature, every change is wrought by the force of superior attractions, and we can imagine a state in which an aggregation of atoms are held by the highest forces possible to be brought to bear on them, and such an aggregation, although it had a beginning, because within itself all forces were satisfied, would be eternal. Such an aggregation of elements of most exquisitely sublimated character we hold the spirit of man to be.

Studied in the light of this theory, creation becomes a continuous evolution from the earliest, spontaneously generated forms of life, to man; and man becomes the means whereby the possibility of immortality is realized. Without this result, creation is a failure, and man with his instinctive longings, his noble aspirations, his infinite possibilities, is the veriest sham, blotting the fair face of the world.

Rapidly, and in barest outline, have I sketched the principles of the Genesis and Evolution of Spirit, of necessity dwelling more at length on the material side, and conscientiously pointing at the provinces where future research must supply the deficient links. Yet this beautiful outline will make apparent the beautiful order of creation, and reveal the progressive steps from the atomic to man, and to spirit, like another Jacob's ladder, from earth to heaven. As man is the fruition of this evolution, and its aim and purpose, so the evolution of an immortal spirit is the crowning glory of man.

Again the line of progress changes, for with spirit, it can no longer strive for the preservation and perfection of races, but for the individual.

Immortality is conferred, as the highest aim of creative energy, admitting of no mistakes. Man's spiritual state must surpass his mortal, which is its prototype; extending and consummating the mortal life. Whether we die drawing our first living breadth, or after a full century, has not the least influence in the final growth and attainments of the spirit, which embodies every law of progress. Whether as a spirit—clad in flesh, or as a spirit in the angel spheres, man is amenable to the same laws.

We can learn many lessons from this contemplation. By it we comprehend our duty to lower, and our relations to higher orders of intelligences. The brutes of the field, our ignoble brethren, all the forms of life beneath us, require our kindness, love and sympathy; the angels of light—our elder brothers, call forth our love and emulation. We are not ephemeral of a day, but companions of suns and worlds, and possessed of a proud consciousness that when the lofty mountain peaks have become valleys, and the earth passed away; when the sun no longer shines, and the stars of heaven are lost in night, our spiritual being will have but begun its never ending course.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

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Self-Culture--Self-Knowledge--Self-Respect.

"I say 'life' and I name it, filled with solemn awe that bids me well beware with what intent I touch that sacred thing."

We have changed the impressive words of Cowper, using the important word LIFE for "pulpit," and as a further text we will quote the following:

O Life, beautiful Life!
Thy glories unveiled I see;
O Life, beautiful Life!
That the Angel of death brought me,
Thou hast made me one of the noble,
Thou hast made me one of the free.

CHORUS,

O Life, beautiful Life!
I sail on thy crystal sea.

O Life, beautiful Life!
The haven of love and truth;
O Life, beautiful Life!
Thou hast given me back my youth.
I rise on your mystical pinions,
I breathe in your magical breath.

CHORUS,

O Life, beautiful Life!
For me there is no more death.

We have frequently discussed the problem of life, but the theme is inexhaustible. Our first duty is self-culture, and this universe is a grand primary school, with millions of teachers—companions are they, from the mote that dances in the sunbeam, the sand upon the sea shore, the tiny moss, the blade of grass, with their millions of sister plants; the vast arcana of animal life, from the monad to the huge leviathan or the monarch of the forest; from our little planet to the grand over-arching chorus of suns and stars that roll on forever in immensity! Each and all are teachers, brothers and sisters, companions related to us by laws as fixed and immutable as the Infinite. In the study of our physical forms, we learn that there is a relationship between these and everything in the material universe, and that in the handiwork of the Creator in building a planet, step by step, matter ascends into higher and more beautiful conditions, and from the simple binary compounds, the lowest in the scale where two elements enter into a simple union, up through the mineral and the various grades of vegetable and animal life the complexity and variety of forms is produced in part at least, by increasing the number of elements in the body formed until man, the crowning work of Deity, comes upon the arena of life, having a larger number of elements in his physical body than any former creation, and having a capacity for the reception of all the elements which belong to the globe on which he lives. Thus are these physical bodies the culmination and crowning work of creative power, and this self-knowledge must fill us with self-respect.

Inscribed upon some of the ancient temples were the words, "Man know thyself." Jesus said, "Thou shalt love thy neighbor as thyself." One who does a mean act can never love himself or herself. It is only as we rise into purity and goodness, that the refining influences of true self-love and respect can be realized.

We must not only know ourselves physically, but the mind, that which knows, is also a grand object of study.

Speaking and manifesting itself, as it does, through the physical, gathering its external knowledge through those wonderful avenues, the senses, the study of the one and the other become beautifully blended. We must not only study mind from the sensations which are received through the external avenues that connect it with the physical universe, but by the logic of reason, comparison and all the various phenomena which characterize mind itself.

All these are subjects of profound research in the great basis work of self-culture, which must precede and result in self-knowledge and self-respect, and if in the study of man's physical nature the entire Universe with its endless variety of forms, is to be investigated in order for the fullest comprehension of it, so in the domain of mind and all the laws and principles which belong to it, must be studied and applied to the unfoldment of its powers.

We need have no difficulty in comprehending the existence and general character of the physical body, its organism is so palpably tangible.

The mental organism, which is just as real, is not so readily comprehended, and it is only by profound study and close analytical observation, that we arrive at the knowledge of the existence of this organism, which in outline and distinctive traits, does not differ very much from the physical organism in which it dwells, and when seen clairvoyantly the mental is perceived to occupy the entire physical form. As the brain which is the organ of the most direct expression, can not exist perfectly without the other parts of the physical form, so we perceive that the mental organism infills, permeates and corresponds in form with the physical organism; that even the hairs and nails which seem to be so low in the scale of life, are essential to the fullest and most perfect action of the mental powers. We perceive at this moment that it is the mental organism through which the vital force is enabled to move our right hand and pen these lines. If it were possible—which we are happy to say it is not—to destroy the mentality even within the hand, the vital force would be powerless. Observation has convinced us, and spirits have confirmed the idea, that the mental and soul organisms, the latter of which we shall hereafter describe, can not be destroyed, they may be benumbed, rendered torpid and arrested in their development by unfavorable conditions, but under no circumstances can they be destroyed. The physical which holds its connection with these by the vital force may be partially or totally destroyed.

Interior to the mental organism, and very similar in form to it, we perceive clairvoyantly, and are informed by our spirit friends there exists a soul organization similar in form to the mental and physical, but approximating nearer to the divine in its essence than either of these, being in "the image of God."

It was declared by ancient writers that "God made man" when he breathed into him the breath of life in such fulness that he became a living soul.

This divine spark,—the central portion of man's nature, is the link that binds him more closely than anything else to the Infinite, and renders him absolutely immortal in identity. It is so closely allied to the mental organism, that it makes that immortal also, leaving only the external physical of man's nature, and as material elements of an earthly character to return by the laws of affinity to their kindred elements. Such, however, is the close and intimate relations which subsist between these external bodies and the mental and soul organisms that dwell within them, that when we have a true and realizing sense thereof, we should never permit anything impure or unclean to enter into the physical, knowing that it will not only mar the beauty of the body itself, but will also arrest more or less the onward carrer of its interior companions.

The time is coming when every human being, and especially the young and rising generation, whose plastic minds are eagerly seeking knowledge, will realize these grand truths, and will resolve to hold these bodies pure and sacred, that they may be the most perfect instrument for the interior nature to use in acquiring a knowledge of the material universe, and of the conditions through which it is passing.

One of the chief axioms of this life, is to know all that can be known of the structure and functions of this wonderful temple, the human, physical body, an organism most beautifully and perfectly adapted for the purposes for which it is designed. There is nothing in all the broad realms of the Universe that is so well calculated to fill our minds with gratitude and worship of the Infinite, as the realization of the possession of these wonderfully made temples in which we find ourselves dwelling.

Within these physical bodies, there is another body which has been called the spiritual-physical body—more refined and yet partaking of the character of the eternal body. This spiritual-physical is a necessity for the mental and soul organizations, and at the change called death, the two latter take this body with them and they form with it the evarlasting trinity of the spiritual organism.

We are told that, although this physical body of the spirit is subject to change, and many degrees of refinement, it never experiences such a change as that of the death of the physical body.

One of the grandest lessons which the revelations of Modern Spiritualism and the progress of the human mind have revealed to us, is the important fact that man's state immediately after death is the same as it was before that change, and that it depends in a great measure upon the character of the spiritual-physical body, which, as we have said, always partakes of the character of the external physical body. If our lives have been unclean and impure, if the physical body has been corrupted by improper food and drink and wrong associations and surroundings, the spiritual-physical body will be contaminated, its magnetisms will be impure, and its position in the Spiritual World will be fixed thereby for a time. The failure to unfold the mental and soul organisms properly, which results from this, will also have its influence.

We are more solemnly impressed every day with the sacredness of human life, with the responsibility that rests upon us in maintaining the most harmonious relations in the forms which surround us. A life devoted to the study of these, has revealed to us the important fact that they are to be the lessons of eternity.

We realize now that the perfection and harmonious development of these is the key that opens the pearly gates of heaven. Not in some future time or in some distant locality, but here and now, and the words with which we commenced this article, will continue to be important lessons wherever we go, and whatever may be our conditions. Let us recapitulate:

1st. The Universe is a grand, primary school for humanity.

2d. Self-Culture is one of the most important aims of life, being the road to Self-Knowledge.

3d. Self-Knowledge in all the departments of our being is the true basis of Self-Respect.

4th. Self-Respect is an essential means of the highest usefulness and enjoyment.

5th. These lessons are not only for time but also for eternity.

6th. They are of practical value now and forever.

7th. Every one who listens to the inward voice will find a necessity for these things.

8th. They are the means by which we become each others helpers and Saviors.

9th. Spiritualists are particularly called upon to labor in these directions, for they will open the avenues between the life here and hereafter, and establish a fuller and more free communion.

10th. Now is the accepted time for all, young and old, to commence this great work in and for themselves.

11th. Each onward step taken by any one throws a light upon the world which will help others onward.

12th. Let us then resolve to do this now and to help all who are willing to join us in the grand work.

The following improvisation was sung by Mrs. Reed, a medium.

We come to the earth from our happy home
Where all is bright and fair,
To give the weary spirit rest,
And save you from despair.

The bruised reed we'll never break,
Nor quench the flickering flame,
But bear the wounded spirit up
And strive to heal the same.

When sorrow's burdens bear you low,
And all seems dark and drear,
And life's deep cup shall overflow,
'Tis then we'll hover near.

And when your earthly toil is o'er
Be then the pleasure ours,
To bear you in our arms of love,
To dwell in heavenly bowers.

Literary Notices.

LIPPINCOTT'S MAGAZINE for March—J. B. Lippincott & Co., Philadelphia—starts off with two finely illustrated articles, entitled respectively, "The Roumi in Kabylia," and The National Trans-Alleghany Water Way, showing the feasibility of the proposed water route establishing direct communication between Omaha and the Atlantic, a matter of supreme interest to the West. The balance of the number is made up of racy sketches and readable articles on live topics. The publishers offer a magnificent chromo, probably the finest ever so offered, as a club premium.

THE March number of "OLD AND NEW" contains its usual wide-awake variety of entertainment and lively thought. It has in the introduction an exposition of useful views on city government; next is "The *Man*ufactory," a story by F. B. Perkins, showing how ministers, congressmen, lecturers, and the like are being *man*ufactured out of wood, gutta-percha, and metal. Mr. Martineau's "God in History" pursues his powerful and suggestive train of reasoning. Mr. Hale's story of "Ups and Downs" is concluded; his two chief couples coming off with abundance of marriage and of money. There is a short but clear account of "The New York Positivists;" a very curious paper on the stories, proverbs, and other oral literature, of the "Jamaica Creoles," by W. C. Bates; some thoughtful views on Theism and Atheism, by Rev. Orville Dewey; and a strange narrative of mediæval fanaticism, called "The Jew of Magdeburg," by Mr. H. A. Miles. There are useful articles on the "Prison Mission," and on "The Use of Sunday;" and a full number of the "Musical Review,"—a feature introduced this year, and which is found very useful to music-buyers. Terms (payable in advance), $4 00 per annum. Single numbers, 35 cents (mailed, post-paid). Address, Geo. A. Coolidge, business agent, 143 Washington St. Boston, Mass.

City Entertainments.

[For the week ending, March 15th, 1873.]

MCVICKER'S THEATRE.—Madison street, between State and Dearborn streets. The third week of Mr. Booth's engagement has shown constantly augmenting audiences and the powerful grip he has on the sympathies of our theatre-goers. Probably no other star actor in America could carry through a successful six weeks' season in Chicago, certainly not in immediate succession to such a musical spree of grand Italian opera as that which tugged so powerfully alike at the purse strings and the sympathies of Chicago people. He will appear until further notice in Shakespear's masterpiece, Hamlet.

GLOBE THEATRE.—No. 54, South Desplaines street. The second week of Harry Linden's engagement will be signalized by the production of Dion Boucicault's play of "The Octoroon," one of the most successful of his earlier sensational pieces. Mr. Linden's return to the Chicago stage is a matter of pleasure for old theatre-goers, and it is to be hoped that he will not again leave the profession. On Friday evening next, Mr. Linden will take his benefit.

NIXON'S AMPHITHEATRE.—Clinton street, between Washington and Randolph. This establishment will be re-opened on Thursday, March 17, with entertainments, morning, noon, and evening. A grand equestrian and gymnastic exhibition will be given, chief among the stars being the great bare-back rider, James Robinson. This performer is said to be the first in his profession. The names that appear in the programme are very well known in the circus world, and the entertainment will be a good one of its kind.

HOOLEY'S OPERA HOUSE.—Randolph street, opposite the Court House, R. M. Hooley, sole proprietor and manager. Tuesday, March 11th, and during the week and at the Matinees, "First Appearance of Four Artists," making the Company the strongest in Amereca. Miss Phillis Glover, the beautiful and accomplished actress; Miss Sidney Cowell, the charming Soubrette. Mr. J. W. Morris and Miss Hattie Roche, in Bartley Campell's admirable picture of fashionable life. Peril; Or, Love at Long Branch. All the favorite in the cast.

MYER'S OPERA HOUSE.—Monroe street, between State and Dearborn streets. "Hamlet" Prince of Bridgeport. Mackin and Wilson in their Songs and Dances. New Vocal Quartette. The Three Doves. Who Died First. Every evening and Saturday matinee. Myer's Opera House is a favorite place of resort. The lovers of refined fun can be fully satisfied there.

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I now present the public with the second volume of 'Incidents in My Life,' which continues my narrative to the period of the commencement of the Chancery suit."

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Introduction.
CHAPTER 1.—Reviews and Replies.—Letter to "Times."
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3.—Expulsion from Rome.—Discussion in House of Commons.
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THE DEBATABLE LAND

BETWEEN

THIS WORLD AND THE NEXT

WITH ILLUSTRATIVE NARRATIONS

BY ROBERT DALE OWEN

Author of Foot-falls on the Boundary of Another World, "Beyond the Breakers," etc.

—:o:—

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—:o:—

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TREES! TREES! TREES!!

—:x:—

Some eight years since, traveling in cold regions witnessing the great want and desire for fruit, and the expense and disappointment in trying to raise the common apple, and believing Providence had made ample provision, and that varieties of fruit COULD be found adapted to such localities, and noticing the CRAB apple flourished and fruited in all sections and conditions we saw it only necessary to get valuable varieties of fruit of that species of tree to obtain the desired object. And after much effort we have obtained several varieties of great beauty and excellence, much prefefred to the apple for sauce, pies, cooking, drying and cider, and some valuable to eat from the hand, and one sweet, superior for baking. None need pairing for drying or cooking in any shape.

Not only is the crab a great acquisition to cold climates, but New England and the older States where the apple is fast failing, may find them equally valuable both for fruit and stocks. But we do not reccommend for stocks the slow, growing, common Liberian. We have some varieties, much more vigorous growers than the apple, being as large at five years as the apple at nine or ten.

They generally fruit the second year, and numbers to whom we have sold in lots have gathered a barrel each, from trees only five years planted, which sold in Boston, at TEN DOLLARS A BARREL, giving THEM $7.50 EACH TREE, nett. Mr. L. D. Herrick, of Randolph, Vt., under date of Nov. 19th, 1872, says in reference to the fruit of crab trees purchased of us, and planted three years last Spring: "I gathered last Fall from the 280 trees 43 barrels. 29 I sent to Boston, which sold for $172, besides one barrel Hyslop (being too ripe) sold for only $12. From the remainder I made five barrels of cider. If I had had then the experience in shipping fruit I now have, I would have received from one third to one half more than I did"

The following is from one of our most respected citizens, a large and successful fruit grower:

E. SHARP & SON: You inquire how I succeeded with the crab trees I bought of you four years ago. They came into bearing the second year, and last Fall I sold over 40 dollars worth of fruit.

LaSalle, Niagara Co., N. Y., May, 2nd, 1872. A. M. Chesbrough. His experience induced him to purchase of us last Spring 500 more of the same kind.

We sent our fruit to Boston last Fall. One variety we sold at $16.66 and the other at $10 a barrel.

Value as stocks—The

Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. *Direct all letters* to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

GHOST HUNTING.

The Newburyport Haunted School-house--A Nocturnal Visit--What was Seen, Heard and Felt.

"Alone *taught* she; but viewlessly
Taught spirits at her side."
—*N. T. Willis* (slightly altered).

We this week present our readers with an account of the Newburyport school house phenomena, given by six Bohemians, brave souls, who fear to do wrong because it is best to do right. There is a straightforwardness in their statement that commands respect. We are watching this school-house spirit affair, and will keep our readers posted. We have seen several reports of "that committee" referred to by this report, that denied the whole thing or accounted for it "by the draft of air," on the authority of a reliable clergyman(?). That report is settled by these reliable Bohemians.

Read it and reflect on the statement that this spirit boy loves the company of boys. Would not a single soul be in a fearful plight lost in eternity? Oh! God what agony. We take the extract from an eastern paper:

There are probably but few of our readers who have not heard of the haunted school-house at Newburyport. Ghost stories are among the most current items in the literary world, and, by some unaccountable fascination, any narration of the supernatural is read with the utmost avidity by two out of every three persons under whose eyes it comes. In spite of the numerous cases where suppositious ghosts have resolved themselves into natural appearances more or less commonplace, the air of mystery that surrounds even the name itself, and the indefinite sense of surprise that pervades a ghost-seeker's very system, makes the chance of seeing a ghost one eagerly seized upon by the most skeptical of youths or the most erudite of gray-beards. The rumors, anecdotes, suggestions, and even full accounts, of an indubitable spectre, phantom or spook, which has been in the habit for the past four months or more, of appearing in broad daylight in a primary school house at Newburyport, have been flying about in the papers for weeks; and, from all that has been so learned a feeling has been aroused in the minds of many that perchance there might be something supernatural in the proceedings. Newburyport is so near to Salem, and Salem is as inseparably connected with witches as Gibraltars; and then, again, a ghost who would dare to throw aside the gloom and mystery of darkness, and by his presence proclaim to a large assembly, in the light of noonday, "I am here,"—this, this, this it was evident was a spectre worth investigating. At least, so thought three attaches of as many Sunday papers, as they passed over their lonely beat at two o'clock in the morning, some two weeks since; and, each imparting his intention to a reliable friend, a plan was soon formed by means of which a brother journalist in Newburyport was added to the party, and a speedy visit to that city to probe the matter plotted. An air of mystery involved each member of the party from that day. Suggestions were given with bated breath as to revolvers and flasks; hints about dark lanterns and handcuffs were dropped, and a continual admonishing to secrecy went on, until, on Tuesday last, the 4:45 train from Boston took to Newburyport the seven daring *geistenjoegers*.

As the party sit in the smoking-car, with growing nervousness and lessening cigars, it may be as well to name them, that any ensuing dialogue may be less confused. There was "Waldo," of one paper, and "Guy Fawkes," his friend; "the Professor," from another highly respectable sheet; "Coney," the narrator, and "Jason," his friend; "The Celt," who was to be pilot in the enterprise, and "Matthew Cook," his companion. And a very suspicious set they were. Each one felt that the utmost secrecy must be preserved, if permission to stay in the school-house was to be obtained, and the party to be free from annoying interference by outsiders.

Passing over the ride and the supper (shades of Soyer, and, if Soyer be dead, Blot)! obtained at the hotel, the proceedings of the party may be taken up, when, after a game or two of billiards, the "Celt," returning from a reconnoissance, suggested to the "commissioners," to use an evening contemporary's word, that it might be as well to visit Miss Perkins, the teacher of the school, and the committee men in whose hands lay the authority to admit or forbid their entrance to the school. Procuring a horse and sleigh, the adventurers started for Miss Perkin's residence, some two miles away, and, after having once been obliged to unharness the horse, and drag both him and the sleigh from a huge drift, that place was reached, and the lady found, engaged in answering one of the several hundred letters which she has received since her story was first made public. As the lady—who, by the way, is quite pretty and vivacious, and treats her guests most affably—was extremely desirous not to be made the subject of an interview, her wishes on this point will be respected. Her account, as developed by various questions, differed only in a few instances from the narrative published by the *Springfield Republican* some time since, and copied into the *Advertiser* a week or two ago. The story of the scholars having first seen the ghost, and her fruitless endeavors for a long time to see him at the window, where they averred he was looking in; her final success; her pursuing him until, as an icy chill came over her, he vanished; the noises which had been heard; the closing, by unseen hands, of doors and blinds, and the dropping of brooms and brushes upon a boy who had ventured on the attic stairs; all this was cheerfully narrated by her, with an earnestness and a modesty which left no doubt in her hearers' minds of her sincerity. It was learned that the ghost, which was of a little tow-headed, smiling boy, had never entered the school-room, but had always been seen peering in through the entry window, or in the corner nearest the attic stairs, except upon one occasion, when his face was seen looking down through an open ventilator in the ceiling. He always stood with his hands crossed in front of him—the palm of the right hand up, as if asking for something; and on some occasions his hand had been seen before the window, with the arm bared to the elbow. He had never spoken, except as on two occasions a voice was heard, once calling a little boy by name, and at another time telling a class, which was reciting, that "that was enough;" but conversation, sometimes low and sometimes loud, had been heard in the attic above. The ghost had always worn a smiling, pleased expression, and seemed to have no motive for his appearance, except to be among children of his own age. Miss Perkins stated that she had not seen the apparition for some month or more, since she had one day pinned up papers in front of the entry window, through which it always peered; and that, for two weeks, few, if any noises had been heard. As may be imagined, since the first statements that the house was haunted, Miss Perkins and her experience have been the theme of the conversation of all Newburyport, the great majority ridiculing the whole idea, and some accusing the lady herself of inventing the story. These latter give nothing a possible object on the lady's part, and the fact that on all occasions she repeats her story in the same way, never embellishing it in the slightest; the fact that she shuns publicity—the first statement of the whole affair having been written in a letter by her, with no idea it would ever be published; and the fact that all of her sixty-eight scholars, little boys between six and twelve, repeat the same story, in a simple and unswerving way—all these facts are conclusive that the lady is honest in what she says, beyond a question of a doubt; and any investigations made by the party were done with a view to find if possible, not the truth, but the cause of the events narrated by her.

In this place, it may be well to say that in the *Journal* of Feb. 10th was given a telegram from Newburyort, stating that the committee appointed by the School Committee of Newburyport to investigate the ghostly manifestations at the school-house in question attributed all the noise in the attic to the movements of the ventilator, caused by the state of the atmosphere below. The writer of this is unable to know where the *Journal's* correspondent obtained his information, but he can say that he has been informed by one gentleman upon that committee that they did *not* attribute the noises to the ventilator at all, but were unable to account for them.

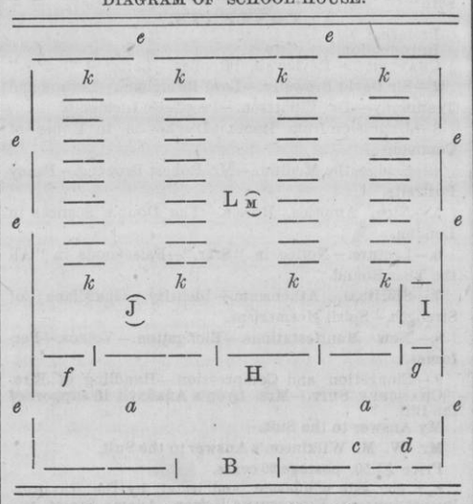
The party learned from Miss Perkins, beside the description of what she had seen and heard, the information that so many visitors had thronged to the school-house since the news of the ghostly visitor had spread (twenty-five having been there at a time), that, in order that instruction might go on, the school had been closed to all. She and her scholars attended to their tasks, as usual, the children having never manifested any fear or disinclination to come. The report that several persons had withdrawn their children, she pronounced false; and stated that she had never had so many scholars as at the present. She also informed her visitors that, since her statement was published, she had not only received dozens of letters daily, but had received an invitation to lecture, and an offer, from a well-known publisher in Boston of a handsome sum for her picture, to be exposed in his shop-window. It is but justice to her to state that she at once refused both the offer and request, and seemed desirous of shunning publicity as much as possible.

Thanking Miss Perkins for the kindness and urbanity with which we had been received, the party bowed their adieu, and sought their horse and sleigh, to proceed to

THE HAUNTED HOUSE.

In outward appearance this was a plain single-story building, formerly used as a church, and having over the lower floor a cock-loft or attic. All houses look equally mysterious in the dark, and this one, situated on a side street which was unlit, lost nothing of interest through the ghostly legends that attached to it. The janitor unlocked the portal, and into the chilly atmosphere, which savored of the mustiness of the tomb, the party entered. In order that readers may understand the position of affairs in the events already and to be narrated, herewith is appended a

DIAGRAM OF SCHOOL HOUSE.



aa. Entry. The width of building.
B. Front door.
c. Door leading to cellar.
d. Door leading up to the cock-loft.
ee. Windows.
f. Door to school-room which opens.
g. Door to school-room which is closed.
H. Window where the boy appeared looking in.
I. Teacher's platform, with desk and chair on it.
J. Stove, with sheet-iron guard.
kk. Rows of scholars' desks, facing entry.
L. School-room.
M. Round ventilator in ceiling of school-room.

Into the dark school-room went the party, keeping close to one another's heels, and uncertain as to whether or no the first object seen would be the ghost. The candles were lit and the lantern, and their feeble light showed a large square room, in which were arrayed some seventy scholars' desks facing the door, and in the corner a raised platform with the teacher's chair and desk upon it. On the walls hung a few simple arranged maps, and over the window in the entry partition, to which the eyes of all were turned at once, were the papers which had shut out the boy's face for the past month.

A douceur started the janitor off in search of lamps, and the building was then explored. Down into the cellar went the party, the bravest leading with the lantern. Coal was there, lots of it, also cobwebs and dust and cold air, but no ghosts, and up the party came, the last one not wanting to make a further investigation, but reaching the entry almost as soon as his predecessor. The stairs leading to the cock-loft were next essayed, but at their top was found a heavy trap-door securely locked and impossible of raising; so, with interested glances at brushes and brooms, that had been wielded by invisible hands, the school-room was re-entered.

As may be imagined, no time was lost in taking down the papers which concealed the window, and such was the dreariness of the place and the hour, that some may be pardoned for almost expecting to see the boy's face looking in upon them. Nothing, however, appeared, and the elevator was next raised, a movement followed by the downfall of—dust, and naught else. Nothing could be seen by looking up, and the party sat down on the uncomfortable little seats, and patiently gazed at the window until the arrival of the janitor with lamps, which were speedily lit, and a fire kindled in the stove. The increasing warmth revived, in some degree, the spirits of the party, and conversation waxed general on the subject of ghosts in general, and the evasive spectre we were waiting for. Finally, the subject of spirit-rapping was started, and it was ascertained that "Jason" and the Celtic friend were mediums, as far as tipping tables and evoking rapping were concerned. They were at once besought to experiment, and in lieu of the teacher's desk, which was too cumbersome, a pine box was found which answered every purpose. For a long time no results were obtained; questions were asked by every one, with no answer, and nearly every one tried his luck at the box, until, finally two persons only presiding, as the customary question, "Are there any spirits here?" was put, three loud raps were heard startling all who had become convinced that the whole affair would be without result. A system of knocks for replies was soon arranged, and soon the question was put:

"Will the spirits manifest themselves in some way?"

There was a large school clock on one wall, which had been slowly ticking away the night hours, and, as every one listened attentively for the spirits' reply,

THE CLOCK STOPPED!

There was no mistake about it, the cessation of the ticking, which, in the profound silence, had been as audible as cannonading, was perceived by every one, and, as every eye was turned toward the wall, it was seen that the pendulum had ceased to move, the hands pointing to a few moments of twelve.

To say that the party were startled and surprised is but stating a natural result of such an astonishing event, and all became at once intensely interested in the rappings.

"Whose spirit is it?" asked Waldo.

"Horace Greeley's," was the answer.

"Why have you come? To honor the members of the press?"

"Yes."

"Is the spirit of the boy here?"

"He is."

"Did he stop the clock?"

"Yes."

Several other general questions followed, and were answered, until finally no result followed a repeated interrogatory.

Some moments, however, having been suffered to pass in silence, except as far as comment upon the manifestations was concerned, when the question was again put as to the presence of spirits, an affirmative reply was obtained, and, on asking what spirit it was, the reply came that it was

THE SPIRIT OF THE BOY.

It would be useless to recapitulate in detail the conversation that was had with the self-announced spirit. He gave his age as nine years, and asserted that he was neither a Boston, Newburyport nor Massachusetts boy, and had never attended the school. When requested to spell his name, he would begin with "W," and perhaps a vowel, as "I," would follow, but a dozen of consonants would then be given, making an unintelligible jargon, and of a sudden a loud succession of raps would almost convey the idea that some scampish spirit was laughing at our consternation. In fact, all through the night the doings and rappings of the boy forcibly reminded me of nothing so much as the real tricks and pranks of a flesh-and-blood boy who was full of fun and animal spirits.

Repeated promises were made, that, within five minutes, he would appear—sometimes the window, sometimes the corner of the room, being indicated as the place where we might expect to see him; but in every case our gaze was strained in vain, except on one occasion, when, looking through the window into the entry,

A BLUE MIST

was seen upon the wall beyond. This was ascribed by many to the reflection of light through a soiled pane of glass; but there were some skeptics who considered it something not to be explained away in such a simple manner. Certain it is, that soon after being discovered, it disappeared.

On another occasion, a truly remarkable event occurred, which was pronounced inexplicable by all. The spirit had informed us that it would facilitate our seeing him, if the whole party would go out in the dark entry—and this was done. The box was carried out, and he was asked how soon he would appear.

"In five minutes," was the reply.

"And where?"

"In the corner, behind you."

We were all gathered at the left hand end of the entry, as you enter—some sitting, some standing, and, by the watch of one of us, held near the window on that side, a perfect silence was preserved till the end of that time. Just as the one who held the watch was returning it to his pocket,

A DOZEN OR MORE TAPS

came on the window from the outside.

Every one turned and looked. There was no curtain on the window, and the blinds on the outside were open. It was sufficiently light to see that no person was outside; there were no trees or bushes near, to wave their branches against the window-pane, and there was no possibility of an explanation. Again came the mocking rapping, as of laughter, and the party went back to the school-room deeply impressed. All through the night, until nearly six, the conversation was kept up with the various spirits which came, several appearing, but nothing was visible. On one occasion, the spirit of the boy was asked to show his presence by moving the strip of paper which had been left across the entry window, as being too high to reach. While everybody looked, the paper moved; but it was a debatable question, whether or no the paper had not been moving, on account of some draft of air, during the evening, unperceived.

At another time the Professor asked the spirit that was manifesting itself to tell the initial of the name on an envelop he had in his pocket, and, in response, "W" was rapped out. With an exclamation of surprise, he drew out the letter, and, striking a match, showed the name to indeed commence with "W."

Many other minor instances might be quoted, but as there was no appearance of the ghost whom we sought, and as space has its limits when connected with a newspaper, futher enumeration may be omitted.

At 6:20, therefore, as grey morning was beginning to break, the party left Newburyport. The result of their visit had perhaps not been entirely satisfactory. No ghost had been seen, although a night had been passsd in its favorite place of resort; yet a good time had been had, we had received uniform courtesy from Mr Frank Ireland, our guide, and Mr. Plummer, who had interested himself so kindly in our behalf, and we had passed a night of eventful experience, through the strange events of which we were more than ever convinced of the truth of the saying,

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

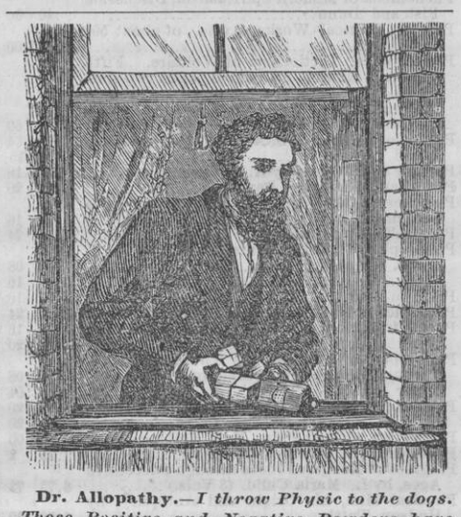


JEFFERSON MILLS, N. H., *March*, 21, 1872:—PROF. PAYTON SPENCE:

Dear Sir—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm** and **Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off anyway.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart,** and it would beat a few beats and then stop and start again. I could not lie on it at all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other, I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had good news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs Bowles out on the piazza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before: **it eased all her pain,** and **she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.



Dr. Allopathy.—*I throw Physic to the dogs. Those Positive and Negative Powders have killed the business. Away go these old-fashioned drugs and medicines into the street. I am convinced. From this day forth, I shall use the Positive and Negative Powders myself.*



Matilda.—*Anna, what makes you look so plump and nice?*

Anna.—*You nasty, skinny thing! go and take Spence's Positive Powders, as I did, and you will soon look just as plump and nice.*

THE DOCTORS

GIVE IN THEIR

Overwhelming Testimony.

The following are letters and extracts from letters addressed to Prof. Payton Spence, M. D.:

In the course of a large experience with the Positive and Negative Powders, I have found them **almost infallible** in all **acute diseases,** particularly **Fevers** of all kinds, such as the **Bilious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever,** &c. I have also found them infallible in **Bowel Complaints** and **Nervous Headache.** I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of **Sores** and **Erysipelas.**

DR. M. E. JENKS, formerly of *North Adams,* now of *Amesbury, Mass.*

I have cured the following cases and many others too numerous to mention, with your Positive and Negative Powders. A young lady of **St. Vitus' Dance,** of near 6 years standing. A lady of **General Prostration** of the nervous system. A lady of **Chronic Diphtheria.** A boy of **Scarlet Fever.** A woman of **Cholera Morbus.** A woman who had the **Fever and Ague** all Spring and Summer. A man of **Delirium Tremens.** A woman of **Spasms** of the stomach for six years.

DR. J. M. DAVIS, *Winona, Minn.*

Your Positive and Negative Powders are truly an **invaluable medicine,** and one of the **greatest blessings to humanity.** Within the last year I have had five patients who would have gone to their long home if I had not given your Powders.

DR. T. BOND, *Pennfield, Pa.*

Enclosed I send you $15.00 for more of your Positive and Negative Powders. They are the **best medicine I ever used in all cases of Female Weakness, Threatened Abortion,** and **Child-birth,** and there is no family but what ought to have them.

DR. J. C. HOWES, *Volney, Iowa.*

I can not do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for **Accouchement** (Child-birth). I have had one very severe case of **Threatened Abortion** (Miscarriage), which three Positive Powders arrested; also two cases of **Chills and Fever,** which were cured by the Powders.

DR. J. CRANE, *Attica, Ind.*

One box of your Positive Powders cured David Willington of a **pain** in his stomach **of 8 years' standing.** Mrs. E. F. Claflin was cured by the Negative Powders of Numbness, or **Palsy,** of 12 years' duration. The Powders cured Mrs. H Claflin of **Neuralgia.** They also cured a lady of **Painful Menstruation** when given up as past cure. In cases of **Parturition** (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, *East Braintree, Vt.*

I myself have been afflicted with **Rheumatism** and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, *Great Bend, Pa.*

I think there is **no medicine in the world like** the Positive and Negative Powders.

MRS. DR. GARRISON, *Newton, N. J.*

In **Ague and Chills** I consider them **unequaled.**

J. P. WAY, M. D., *Bement, Ill.*

Your Positive and Negative Powders seem to be **quite a mystery**—no marked action—yet they cure. I have some patients who **can't live Without them,** as nothing else has ever benefited them.

C. D. R. KIRK, M. D., *Fern Springs, Miss.*

They are peculiary adapted to the **female constitution.**

DR. L. HAKES, *Cicero, N. Y.*

LOSS OF FLESH:

—:o:—

How To Regain It.

The above engraving illustrates the difference, in beauty and attractiveness, between a lean, emaciated person, and a person whose form is round, plump, and well developed. We instinctively shrink from a man or a woman, but more especially from a woman, who is lean, emaciated, bony, skinny, hungry looking. Of course, there are many degrees of emaciation. But any degree of emaciation or loss of flesh which lessens the elasticity and roundness of the form, and diminishes the mellowness of the cheek, just to that extent detracts from the beauty and attractiveness of the person. It behooves every one, therefore, and particularly every female who is losing flesh, or has lost flesh, if they have any concern for the impression which they make upon others, to resort to all known means to restore their lost beauty of form and face. It is equally important to remember that loss of flesh, or emaciation, is generally an accompaniment and an indication of failing health from some obvious, or from some secret, lurking disease which, unless cured in time, may end in death. **Three or four Positive Powders a day, continued for a few weeks, will, in ninety-nine cases in a hundred, restore the lost flesh and fill out the emaciated form.** This the Powders do by a natural process, namely, by putting every organ of the body into healthy action, especially the Stomach the Liver and the Lungs which are always at fault in all cases of emaciation. **Hundreds of patients** have assured me that by the use of the Positive Powders they have gained **10, 20, 30** and **40** pounds of flesh; and in one case, a **lady weighing 90 pounds in a few weeks weighed 145 pounds.**

The **POSITIVES** cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhœa, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; FITS, Cramps, ST. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, Nervousness, ASTHMA, SLEEPLESSNESS, etc.

The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the TYPHOID and the TYPHUS.

Both the **POSITIVE AND NEGATIVE** are needed in CHILLS and FEVER.

—:x:—

AGENTS WANTED Everywhere.

MAILED POSTPAID AT THESE PRICES	1 Box, 44 Pos. Powders,	$1.00
	1 " 44 Neg. "	1.00
	1 " 22 " & 22 Pos.	1.00
	6 Boxes,	5.00

—:x:—

Send money at my **risk** and **expense,** by Post-office **Money Order,** REGISTERED LETTER, DRAFT on New York, or by EXPRESS, deducting from the amount to be sent, 5 CENTS for each Money Order, or 15 CENTS for a Draft, or for Expressage, or for Registration of a letter.

All LETTERS and REMITTANCES by Mail, and all EXPRESS PACKAGES should be directed as follows:

PROF. PAYTON SPENCE, M.D.,

37½ St. Marks Place,

New York City.

FOR SALE, ALSO BY S. S. JONES, COR. ADAMS STREET AND FIFTH AVE., CHICAGO.

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RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Original Poetry.

A MOTHER'S LOVE.

BY BISHOP A. BEALS.

The Winter winds moan o'er the graves of the dead!
And the earth is mantled with snow,
The Summer of fragrance forever seems fled
And the pulse of my being is slow.
I gaze at the stars that coldly look down
From the arch of the Infinite One,
And sigh to be free from life's wintry frown
And bathe in the light of the sun.

I gaze 'till I feel once more the sweet light
Of Summer and beauty and love,
And touch the warm hands with friendship's delight
Of those that are dwelling above.
I see the green shore come lighting the way
And musical strains float along,
And I know that my spirit is reaching that day
Of Heaven and beautiful song.

I wake from the trance of Winter's dark woe
Of sorrow and bitter despair
And feel that a hand wherever I go
Is lifting my burden of care;
'Tis a hand that I felt in childhood's fair morn
When the day was radiant and new,
When my life was sheltered from tempest and storm
By a mother, loving and true.

The world may strew my pathway with thorns
And chill me with anguish and pain,
Yet I dwell in the land of beautiful forms
And feel their dear presence again.
There's a voice that echoes to memory's words
In the silence of years that have flown,
That falls on my ear like the song of Spring birds,
I know 'tis my mother's sweet tone.

January 30, 1873.

THE LATEST WONDER.

A Telegraph Office Taken Possession of by a Ghostly Operator---On the Rail---An Unwelcome Passenger---Three Railroad Employes Testify to Having Seen a Ghost---Spiritual Manifestations in Benton County, Missouri.

[From the Dubuque (Iowa) *Times*]

The materialistic sentiment of the day is becoming more and more sandwitched with ultra-mundane phenomena. One can hardly take up a newspaper now without reading of some apparently well authenticated premonition, presentiment, apparition or haunted house. They come upon the stage of action here, there and everywhere. In America, Europe and Asia. If any of them are true, then that ancient conundrum of Job's, which has gone begging around the world for over three thousand years is on the verge of a practical solution. If not, Shakspeare is correct. When we shuffle off this mortal coil we do go to a bourne from which no traveler has returned, and the hereafter is "one of those things" which Dundreary says "a fellow can't find out."

We have premised this much by way of introductory to the history of this remarkable phenomenon which obtains in this city, and for the truth of which we vouch, making the statements from knowledge, through personal observation.

A little over one month ago, a young man took it into his head that he

WOULD LEARN TELEGRAPHY.

He argued, being a musician, that the art of reading by sound, was to be accounted for and acquired on the principles of time and rythm in music. His immediate friends tried to dissuade him on account of his age, assuring him that to become an expert, it was necessary to commence while yet a boy. That an attempt would only be a waste of time. Nothing daunted and full of assurance, he sent to New York for a pair of repeating instruments, batteries and all of the imperative concomitants of a telegraph office. In the interim, between the sending for, and the arrival of, the instruments, he committed the Morse alphabet to memory, and sought to acquire a recognition of the characters by sound through a wooden sounding key he manufactured for the purpose. His success in learning to read by sound was quite indifferent. In due time the instruments arrived and were taken to his home, opened and investigated. Never having examined telegraphic instruments before, nor having any acquaintance with the *modus operandi* of putting up a battery and connecting the currents of electricity to instruments, it became a matter of a day's labor to solve the problem through the aid of a small pamphlet of instructions that accompanied his purchase. He succeeded however, by the evening of the first day, and mounted his batteries and instrument on two window sills of his room—one on one side, and the other opposite—connecting them by a line and ground wire passing around the sides of the room. It was at this juncture that

THE PHENOMENON

first showed itself. Placing a sister at one of the instruments, and stationing himself at the other, he attempted to make a demonstration of the instrument at which his sister was stationed by working the key of his own. It was without effect. He then requested his sister to make an attempt to send the current which was likewise a failure. A moment later, the sister's instrument commenced to rattle, the following colloquy ensued:

"What are you doing?"
"I am not doing any thing."
"Are you not working the key?"
"No; are you?"
"No."

Here was a mystery. When they attempted to operate the instruments they failed to respond, and when they didn't, the instruments worked of themselves. Throughout the entire evening this electric eccentricity continued, to the wonder of the entire household.

Desiring to have the mystery explained, an invitation was given to two practical electricians and telegraphers, on the following day, to meet in the evening at a friend's office, and solve the peculiar manifestation. The meeting was had, but no phenomena transpired. No sooner, however, were the instruments taken to the young man's home, than they commenced

THEIR ECCENTRICITIES AGAIN.

It was then discovered that there was a systematic and rythmatic cadence in the clicks of the armature, analogous to those heard in the ordinary telegraph offices. It was felt that if any one present could read the "clicking,"

SOME INTELLIGENCE

would be received, and the remark was made, "If it only would go slower, and it was regular telegraphy, a reference to the printed alphabetic character contained in the pamphlet of instructions would make it out." Strange to say, it did go slower, and slower still by the the asking. After testing that the clicking was obedient to request, an effort was made to read the sounds by comparison with the printed characters. Letter after letter was made out, some of them having to be made several times over before being detected, and the name of

ED. KEATS, OF BALTIMORE,

was spelled out. There could be no mistake about it; the name was spelled three different times.

During this time, there was no one touching the key of the instruments; only the tip of the young man's finger touched the fulcrum of the key.

On the following day the instruments began to operate without contact; but only spasmodically.

Another meeting was then had with one of the above mentioned telegraphers and a friend, at the place of the first meeting. Some of the phenomena occurred, although not in so marked a degree. The instrument, however, answered four questions propounded mentally by the electrician, which, he declared, was correct; and in no case was there any clicking or action of the instrument until the question was formed, and then the response was instantaneous.

From that time up to the present, the intelligence has worked them—and given intelligent communications when the only contact was by swinging the instruments in a swing made of curtain cord, and held by the young man at arms length. They have worked without any contact whatever, when no person was nearer than ten feet of them, and worked thus ten minutes by the clock. Indeed, they have been heard working by the members of the family when there was no one in the room with them. One of the peculiarities of this working without contact is, that the armature of one of the instruments vibrates with lightning rapidity, while the other deliberately makes the letters. This is peculiar, because the instruments are what are known as repeating instruments, and by all the rules, what one instrument does the other should do.

A PRINTING MACHINE

was procured, in the early stage of the manifestation, such as is used in offices that print the Morse characters on paper rolls. This was found necessary to read the messages received, as the young man was unable to do so by sound. In the use of this machine, on one occasion, when the electrician already named was present, the armature of the instrument made regular letters, when he, the electrician, held the current off with the key. The same phenomena occurred, he still remaining at the key, when the wire connecting the battery with the magnets was completely detached and held in the hand of the young would-be-learner of telegraphy.

On a subsequent occasion, the intelligence told the electrician that his name was "Ed. Keats, of Baltimore, and that he was an operator on the national line." The intelligence always announces his presence by making K. K. K. K.—O. K. Since his first coming he has given a number of lengthy communications of a private nature that cannot with propriety, be made public. It has announced the names of persons whose bodies are lying in Linwood Cemetery, and are known to many of the readers of the *Times*. On one occasion it announced the introduction of

ANOTHER INTELLIGENCE,

under the name of Ettie Baker, who was present as a pupil. This name Ettie has been repeatedly written. At first scarcely intelligible. Recently it was written in the following sentence:

"I am Ettie Baker; my father's name was Judge Baker, of Geneva, Illinois."

Very frequently, Ettie, when the young man is practicing the alphabet for his own instruction, will come and echo the letters immediately after him. The young man receives his tuition from this unknown, unseen intelligence, and we venture the assertion, that no other man, since Morse invented the telegraph, has had such an instructor in the art. We have not told half that we might relate concerning this wonderful occurrence, but what we have written is a plain, unvarnished tale, without any effort to draw on the imagination. What then? Has electricity intellect—rational faculties? Can that subtle fluid think and act as man? If so, what are men more than machines, run, perchance, by some such power? Rather let us answer Job's conundrum, by the more rational one, "If a man live shall he die?"

From the Syracuse, (N. Y.) Journal.

The leading sensation on the Binghampton railroad at the present time, is the story that a ghost is haunting the engineer and fireman of the locomotive "Von Moltke." The story has been current some days, but like all ghost stories the evidence has been as thin as the spectral object, though latterly it has been somewhat strengthened by circumstances. Conductor Eno, engineer Kennedy and Billy O'Brien, the fireman, tell the same story, as will be seen by the following from the Binghamton *Republican*. O'Brien seems to be the special favorite of the spectre, which assumes the form of a woman when calling upon him, and his associates allege that the object always comes clad in a plaid shawl. There is one thing certain, and that is that the three men named seem to fully believe the story they tell, and that nearly all the employes of the road are taking a lively interest in it.

CONDUCTOR ENO'S STORY.

Conductor Eno says that last Friday morning his fireman, Billy O'Brien, came back to the coach where he was riding, and laid down upon a bench as if to try to sleep. He noticed that Billy appeared to be unwell; that he was very pale and perspiring in large drops. He would close his eyes for a few seconds, only, at a time, and then start up and stare around like one suddenly aroused by a strange sound or sight. The conductor paid no further attention to the strange conduct of the fireman than to watch his manœuvres to satisfy himself as to whether he had been drinking much or not, and he concluded that Billy was a little drunk, although he had never suspected him of drinking before.

After Billy had spent a few moments in those oft interrupted attempts to sleep, he went ahead upon his engine, and the conductor saw or thought no more about him until the train arrived at Marathon. There he learned from the engineer, Johnny Kennedy, about their strange visitant at Jamesville, and the mysterious voice that had been heard upon the engine at short intervals, all of the way from Jamesville down to Marathon.

When the train left Binghamton for Syracuse on Friday evening, they were afraid to go on duty again without more company, and conductor Eno and others took positions on the engine. Nothing extraordinary appeared to the vision or hearing of any of the company, except the fireman, for several miles, and the company, all except the conductor, engineer and fireman left the train. The fear of the fireman, however, continued, and he dared not go back upon the tender after coal without first opening the arches to throw a glare of light back upon the coal box, and then he would keep his eyes upon the tender, except just long enough to throw the coal into the arch, which was done as quickly as a spook-scared child would scramble into its mother's lap.

THE CONDUCTOR HEARS THE MYSTERIOUS VOICE.

Between Lafayette and Jamesville there is a water tank standing in a lane, placed for the accomodation of freight and coal trains. At that tank this train stopped to take water, and the fireman was sent back to fill the engine tank. The conductor was there sitting on the fireman's bench, in a drowsy condition, and did not pay much attention to what was transpiring, until the engineer nudged him, and told him

THAT WOMAN WAS BACK UPON THE TENDER.

The conductor could hear a strange muttering, and rushed for the tender to make an investigation. As he touched the tender he heard the voice say, in an angry and excited manner,

NOW, BILLY, I'VE GOT YOU, AND WILL THROW YOU INTO THE WATER.

The fireman, with the ability of desperation, grabbed a three-link coupling chain, and drew it back with both hands to strike. The conductor reached him in time to stay the descending weapon. He told him not to strike a woman, but to grasp and hold her. Search for the woman at that instant was prevented by the overflow of the tank and the rushing of the water upon the conductor, and it was with the utmost difficulty that he made the affrighted fireman understand the order to shut the gate. When the water was finally shut off, search was made for the woman, but she had vanished, and

"MELTED INTO air."

This was the only adventure the conductor had with the weird shadow, or substance, or whatever it might have been. He says he does not believe in ghosts, never was afraid of them, but there is certainly something about this affair that he can not understand. He certainly heard a voice, and he believes it was not O'Brien's voice, but there was no other person there to speak. The only explanation that can set his mind at ease is that Billy is a ventriloquist, and he is certain he is not. By the conductor's misgivings in the matter, he really admits that he shares, to some extent, in the ghostly hypothesis.

THE SEARCH FOR NELLIE HILL.

It will be remembered that the visitor, when it introduced itself to the fireman and engineer at Jamesville last Thursday night, claiming to be the apparition of Nellie Hill, whom the fireman had seen in the penitentiary the previous Tuesday. On his return to Syracuse he made straight to the penitentiary, and was much relieved to find that Nellie was still in the flesh. But when retiring from the penitentiary the apparition met him on the sidewalk and upbraided him for drinking some whiskey he had just imbibed. In an attitude like that of the witch of Endor, when she foreshadowed the fate of Saul, the apparition pointed to the place in Billy's face under his moustache, and prognosticated that "Whisky would be the death of him."

Billy told her about his visit to Nellie Hill, and the evidence in his possession that she was a fraud She then gave him an opportunity to gaze squarely into her face, and Billy recognized her as Etta Murray, alias "the jumping weazel," with whom he had been too intimate in her better days. Billy was terrified again, for it was not his to say—

"No goblin, or sweet fairy of the mine
Hath hateful power o'er true virginity."

However, a meeting in which they should be alone, in front of Mike Joy's saloon, in Syracuse, between twelve and one o'clock Sunday morning, was arranged for, provided she would not appear to him again before that time. Both kept their words, but what transpired in the long and earnest conversation, in which some of Billy's companions were distant spectators, Billy does not divulge.

BILLY LEAVES HIS ENGINE.

Neither Billy O'Brien or Johnny Kennedy, the engineer, dared to run the "Von Moltke" over the road Saturday night, and engineer William Milane and fireman Mike Fox were detailed by Superintendent Vorhees for the forlorn hope.

Before the "Von Moltke" was taken out of the yard, and while Milane was oiling her, a girl, yes,

A GIRL WITH A PLAID SHAWL

came up and asked him if Billy O'Brien was going out on that engine. without looking up—for he had not seen her yet—he replied that he "guessed not." "Are you sure?" Milane looked up and saw the plaid shawl. He did not like Hamlet say:—

"Thou com'st in such questionable shape,
That I will speak to thee,"

But he took his oil can and went into the cab, not caring whether the "Von Moltke's machinery squeaked or run smoothly. As soon as he received reinforcements, he sallied out to look for the girl in a plaid shawl.

SHE HAD VANISHED.

She did not appear to him again, but he was constantly on the watch for her.

PREPARATIONS TO CAPTURE THE SPECTRE.

The "Von Moltke" left for Syracuse again last evening, in charge of Milane and Fox. Milane has become more resolute, and determined that if any girl with the plaid shawl came within speaking distance of him again, he would ascertain, by his sense of feeling, whether she were substance or shadow. Milane also had full confidence in the bravery and agility of Fox, and thought he could be depended upon to watch and catch any girl in a plaid shawl between Binghamton and Syracuse. It may therefore be supposed that if anything of the sort came about the cab last night it was cabbaged, whether

"Spirit of health, or goblin damned."

[From the Warsaw Democrat.]

For some time past we have been in possession of the fact of the occurrence of strange and incomprehensible doings—called, commonly, spiritual manifestations—at the house of one of the most respectable families in this country, but have refrained, heretofore from giving publicity to the matter from the deep sympathy we feel for the afflicted one and her family, and shall, on this [illegible] give names, but at [illegible] vouch for the truth of the facts [illegible] relate.

The family of which we speak, consisting of some five or six members, all well respected, and highly creditable, are of that solid, matter-of-fact class of people, upon whom no idle fears can lay hold and render superstitious, and yet, strange to say, for something like a year past, the lives and home of this family have been rendered gloomy and miserable by the almost nightly occurrence of a terrible and incomprehensible mystery.

The mystery, witnessed by many neighbors, consist in an indescribable and unaccountable noise, as of some one knocking, scratching and scraping upon the sides, ceiling, floor, windows, etc., of the house, and upon various articles within the room.

The ghost, goblin, spirit or ghoul—call it what you will—seems to have connected itself with a young lady member of the family aged about eighteen years, and who, strange to say, knows nothing of its presence, or of its coming or going. At night, when she seeks repose, and just as her eyes are closing in slumber, three district raps, as a person striking something solid with his finger, may be heard, she seems to be thrown into a trance or sleep from which nothing can arouse her, as repeated attempts have been made to do so, but proved unsuccessful. During the trance, or fit, we know not what to call it, her limbs contract, her body writhes, and groans escape her lips as though she were undergoing some great bodily pain, and during the trance the rapping continues by loud knocking upon some part of the house and on the furniture, lifting the bed clothes, rattling the bail of the water bucket, and even upon the water, making a noise similar to that of a cat lapping water, etc., the same as any other well regulated spirit; and stranger still, this mysterious power follows the person of the young lady even when she spends a night away from home—wherever she sleeps a night, there is heard the knocking, which, however, is never heard only when she is in an unconscious state. The young lady, when she awakens, says she has heard nothing of the noise, and has felt no pain, saw nothing in her dream—in fact, had no dream, and complains of feeling of weariness and lassitude. In all other respects seems in perfect health.

These manifestations are as mysterious to her as to any one else, and a great source of mortification.

A number of the neighbors have spent frequent nights at the house, investigating and endeavoring to ascertain the cause of the mystery, but as yet no satisfactory conclusion has been arrived at.

We can obtain testimony of many of the best citizens in the county to attest the truth of the above facts.

FURTHER EVIDENCES OF ITS PRESENCE.

Last week we copied an article from the Benton county *Democrat* giving the particulars of the appearance of spiritual manifestations or a ghost, seemingly connected with a young lady named Achof of that county.

We are now permitted to give place the following private letter written by a young lady living in the neighborhood where Miss Achof resides, to a lady in this city, relating to the appearance of this unexplained mystery, which will be read with interest,

We have assurances by other responsible parties that this is no fiction nor deception, but actual facts substantiated by those who have witnessed the manifestation. Here is the letter:

"Now I will tell you about the ghost which made its appearance at the house of Mr. Achof. About four weeks before last Christmas, as the familiy were sitting around the fire after supper, his only daughter sitting before the window, there was something knocked against the window with such force that it jarred the whole house, and immediately the daughter said

O, MOTHER, MOTHER, THAT MEANT ME!

And since that time on every night there comes something, and it walks in the house with a very heavy step; but they can not see any thing. It makes all kinds of noise during the night. As quick as it makes its appearance the daughter of Mr. Achof gets perfectly rigid, and her eyes are open. She can not utter a word until it goes off; and then she sings the nicest songs and plays until it again makes an appearance. The ghost or spiritual manifestation, or whatever it is, comes at eight o'clock and goes away at ten, and then comes again at ten and remains until morning.

There were fourteen men and women there on one occasion, and they said they could not sleep during the night; and so early in the morning, while it was yet there, they sent the boy out to get a bucket of water, but he *could not get a drop* out of the well, although there plenty. His mother was lying on the bed at the time, and on his return said she would go out and see what was the matter. On her arising from the bed he obtained the water without further trouble. On bringing the filled bucket in the room, the water was involuntarily

SPRINKLED ALL OVER THE HOUSE.

That night some one said to it what kind of a ghost are you, good or bad? It said it

WAS A BAD ONE!

They then asked if God sent it, to which no response was made.

I tell you, it is a singular and awful thing.

They have taken the lady to her brother's and elsewhere, but this does [illegible] Whilst she was at her brother's [illegible] ed to get on the bed with her a[illegible] fect it would have, and just as he was [illegible] on the bed "it"

CAUGHT HIM BY THE LEG

and scratched him from his knee to his foot, with the print of four claws. A minister was standing by the bedside at the same time, and he was struck violently in the back and then thrown across the room."

Mrs. Ballou's Lectures.

[From the Constitutional, Augusta, Ga.]

Two lectures were delivered by Mrs. Ballou, Sunday, one in the morning and one at night, at Masonic Hall. At the first there was but a small attendance, but at night there was a very large audience present, among whom were many ladies and all were apparently interested in the remarks of the lady on her peculiar theme, generally known as "Spiritualism."

She proved herself to be a fine speaker, and of considerable ability. Her voice is truly womanly—with no touch of the conventional stage delivery in forced tones, but clear, and could be heard by every one present in the Hall without extra effort on her part. Her face is of an intellectual cast, causing her hearers to become interested at once. She appeared Sunday night dressed in a suit of black velvet with flowing sleaves and curls falling on her neck.

The subject of her lecture is one in which the people of this section are generally not very much interested in, but still there are a number of persons in Augusta who have investigated Spiritualism lately.

New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received, and papers furnished, at the New York Electro-Gymnasium and Healing Institute, 350 3rd Ave., New York.

Impostors Exposed.

Dr. Gordon after a somewhat successful career in exhibiting made-up figures as the materialization of spirit and in duping several over credulous persons, has been at last thoroughly exposed by the Spiritualists themselves, the proper ones to expose and put down all such swindlers as would thus make money by betraying the most sacred of causes. For some weeks back he has been holding public circles at a dollar a head at his handsome rooms on Fourth Avenue, and has had a good attendance of some persons who came to swallow his inflated figures whole, and others who came to study or criticise his exhibitions. Some time since one of Dr. Gordon's admirers gave me a glowing written account of his "Materialization of Spirit," for the RELIGIO-PHILOSOPHICAL JOURNAL, and felt rather hurt that I didn't send forward his ungrammatical and undiscriminative production, but merely mentioned it without endorsing any such views. When I stated that the "spirit" figures looked stiff and unnatural, and that it seemed like imposture, and that Gordon's method of dodging partly behind a screen or stooping down pretending to imitate a Catholic priest, was suspicious, I was met with abuse for daring to express such an opinion. I mentioned also that several clairvoyants had by virtue of their gift seen him inflate the figures while behind the screen. "Liars! the whole pack of them, and dumbheads," was the answer. Mrs. Austin got up at one of the circles and by virtue of her clairvoyance exposed him as an impostor. Immediately Gordon pretended to be influenced by an Indian spirit and answered, "You bad spirit, you bad spirit! Leave this wigwam!" This cunning ruse saved him for the time being to his special believers. A few evenings afterward when a figure had got fully *materialized* and the sacred outlines of a spirit seemed to be vouchsafed to mortals, a Mr. Robinson, himself a Spiritualist, took a great fancy to laying his hands on the dear apparition, when lo and behold, it wouldn't fade in his hands at all, the *pesky* spirit, but proved to be very materialistic. Dr. Gordon did fade, however, and fleeing from the rooms, gave those present a good chance to get hold of the rest of the trappings which were very ingeniously contrived and proved him to be a good juggler. On the next Sunday, March 2d, the Spiritualists in Apollo Hall at their three o'clock conference, gave Dr. Gordon an exceedingly full advertisement, much in the spirit of this present notice. The "believers," generally owned up manfully that they had been deceived, and as some of these were persons of courtesy and intelligence, no fault can be found with them. But as some have been overheated in their remarks, I beg leave to say in the kindest spirit and for the good of the cause a few things:

1. Those of us who were sharp enough to see through this imposture from the first, as a very large number of Spiritualists were, should not have been denounced as "traitors to the cause," because we made known what we knew to be *truth*, itself the most holy thing in earth or heaven. Spiritualists when rightly understood, will be known as the keenest-eyed people on earth, seeing clairvoyantly into both visible and invisible things, and those who consider Spiritualists a set of dupes, will yet find if we do our duty toward impostors, that we are not only discriminating enough and truth-loving enough to ferret out our own shams, but to see the blindness of the outside world as they cling to their golden calves, their superstitious theology and their medical follies.

2. True Spiritualism is tolerant, never overbearing with those who differ; loving, not given to cursing; free in word and thought, but never rude, lawless or incourteous. If some of our respectable Spiritualists are kept away from our public halls from moral cowardice, would it not be well to inquire if others who are beautiful in character are not sometimes kept away by the loose and slashing way some have of doing things, and by their dislike of being identified with such? The better class of Spiritualists rise far above the church standards in beneficence and true wisdom, yet, into a society whose doors are open to all, many will enter who will fiercely chide those who are more correct than themselves, and thus unconsciouly injure the cause more than those whom they consider *traitors*. If those on the contrary who have proved correct in the foregoing exposure, have used any severe words toward opponents, in future let them avoid such words, knowing that in the end the truth will come uppermost and justice be done to all.

3. I suggest that we treat Dr. Gordon no more sternly than the exposing of his juggling requires in order to save a good cause from future harm, and that we look upon even him kindly as one having naturally a weak moral development, for which reason he must pass through some hells before he can achieve heaven. Could we realize the suffering that such a nature must pass through we would feel like throwing no stone in his way, but would rather aid him when he adopts an honest course.

4. Let all impostors take warning from Gordon's case, for the people are getting more and more clairvoyant and psychometrical, so that all fraud in congress, and city councils, and churches, and preachers, and mediums will be brought to light. "There is nothing hidden that shall not be revealed." There are mediums that are still profaning this sacred cause and "stealing the livery of Heaven to serve the Devil in," just as many clergymen do. If they should wake up some morning and find themselves not *famous*, but *notorious* in the public prints, let them blame only themselves.

5. If any one thinks this exposure works against Spiritualism, he is simply very ignorant or very bigoted. The testimony is mountain high in favor of true mediumship and the keenest scientific associations, such as the "Dialectical Society" of England, and the shrewdest magicians, who are supposed to see into all possible phases of trickery, have to admit that there is a power exhibited outside of all human power, and which moreover manifests "intelligence." The juggler in Jersey City who seemingly imitated some of the minor phases of Slade's mediumship, and whose great feat was paraded in the New York *Sun* as an exposure of Spiritualism, could no more imitate the higher phases of his mediumship than he could go to heaven to-morrow. A very keen gentleman lately went to Dr. Mansfield's rooms, 361 6th Avenue, and was completely convinced of the truth of spirit communion. He told his friend, a magician who scoffed at the idea, calling it humbug and slieght-of-hand, and promised to equal Mansfield himself. "You're a fool to believe such stuff," said the magician. "I tell you I'm as sharp as you are. Come go to Mansfield's and we'll see what we shall get." They went and the magician immediately got names of dear friends that no one but himself knew about, and old circumstances were referred to in such a way that he was quite overpowered, as well as vanquished, and withdrew into the other room to wipe away his tears.

Psychology and Clairvoyance.

On Monday, March 3d, we had a lecture at our Healing Institute on Psychological Healing by Dr. Carpenter, including an exhibition of the remarkable clairvoyant powers of Mrs. Carpenter. Mrs. Carpenter had her eyes bandaged in the most secure way, and then was able to describe colors, read cards, etc., through it all, a good proof that there are higher powers of vision than the bodily organs. She is an excellent test medium, and has rooms at 437, 4th Avenue, New York. Her husband psychologized a lady in the audience so that she followed him around the room and obeyed all his dictates in spite of herself. It is high time that people understood this psychological power better. How often a designing character psychologizes his victim into bad bargains, or corrupt alliances. How often persons of either sex psychologizes the opposite sex into making engagements to marry, and how often as a result, such marriages prove to be not marriages from a soul union, but brought about by the temporary magnetic forces of the hour. How few outside of Spiritualists understand these subtle laws, and even Spiritualists are too generally ignorant of the subject.

Insanity,---"Obsession,"---False Doctrines, False Communications,---and Kindred Subjects---No. 6.

BY D. G. MOSHER.

It has been, and now is, to some extent, a prevalent opinion or doctrine of Modern Spiritualism, that what are termed physical manifestations are the work of "low order" or "undeveloped spirits," but recent developments prove this to be far from the truth. What seeker after truth, who is well posted in relation to this class of manifestations that are daily occurring in various places throughout most of the nations of our earth, can but discover that these emanate from intelligences possessing a knowledge of laws or principles beyond the power of man in earth-life to grapple and unfold. The "ring feat," the passage of material substance through solid walls, are among the many tests, to prove the fallacy of the popular doctrines of Modern Spiritualism as relates to this as well as to other forms of spirit manifestations. It must, if not already, be apparent to honest investigators, that the sublime motive of the angel-world is the intellectual development of earth's inhabitants as a whole, and not individual aggrandizement. No individual need expect to be exalted by spiritual influx in any selfish calling, unless the motive be for the general good. Mankind generally, without reference to any religious belief, have been educated to believe it wrong to murder our fellow man, to lie or steal; yet a civil officer may, without a sacrifice of a dearly treasured principle, be instrumental in taking the life of our fellow-man, if ordered so to do by a potentate, or by consent of the masses. Let us extend this principle, or allow the angel-world to act upon the principle that an individual in earth-life may be a stumbling block in the way of the advancement of important principles, or for any reason assigned by a council of angels, that it would be better to impress such individual to commit suicide, and thus cause a premature spiritual birth, would there be any thing wrong on the part of the spirit being instrumental in such an act? If angels had the power to arrest the Chicago fire by preventing the cow from kicking over the lamp, or otherwise arrested the fire in its commencement, would they have done it if there was known to them a compensation in store more than ample for the restoration of all loss caused thereby? From my experience I can not deny what seems to be a fact, that angels are ever cognizant of the origin and commencement of all fires and calamitous occurrences, at least that might come within the power of man to stay the consequences if known in due time.

War, famine, pestilence and all calamitous occurrences, are in accordance with divine law, legitimate outgrowths. Man may within his sphere control these, and angels control beyond the sphere of man. It is not within the province of man's intellectual capacity to comprehend the utility of a law authorizing calamitous occurrences instituted and controlled by divine intelligences, and which are of vast importance in progressive philosophy. It is impossible for man, without a knowledge of his immortality, to comprehend that there is any divinity in laws that produce suffering, either transient or life long; yet facts prove this. The opposing, antagonistic or destructive principle is of vast importance in all development. Increased activities are the result, principally, of opposing forces. Demolish an ant hill, and how soon will it be re-built. The re building of Chicago is an example. Throughout all nature, antagonism is the principal cause of increased activities. Introduce into the physical organism a poisonous or consuming agent, and how soon are the infinitesimal activities aroused. If one part of the organism only is directly affected, the fact is instantly made known to all other parts of the organism, and through sympathy the required assistance is rendered, and the work of reparation commences at once, the same as in the case of the Chicago calamity. When one part of an organic structure is seriously affected by a calamitous agent, the interests of all other parts are more or less affected. The case of the Chicago or Boston calamities affect in some way, not only the different parts of the organism of Young America, but the entire world is affected thereby. The various diseases of physical organizations are the causes of increased activities and a more rapid development of either physical or spiritual organism.

Mosherville, Mich.

The Blood of Jesus.

BY C. WHITE.

In reading an extract from a discourse on the Boston fire, delivered in the Seventh Avenue, New York, Presbyterian Church, by the Rev. S. H. Graham, in which he seems to think Chicago was burned on account of its *wickedness*, and Boston on account of its *Godless morality and isms*, I find the following remarkable declarations: "Morality is no better than wickedness, and will save a soul no more than blasphemy can * * There is nothing can wash away sins but the blood of Christ."

Now we infer from the above that as far as salvation is concerned, we may as well go on in wickedness and the commission of heinous crimes, as to practice those moral precepts taught by the good of all ages, the Blood of Christ being a complete antidote for its effects.

If this is orthodoxy, then shoud we longer wonder that seven-eighths of the convicts in in our penitentiaries are orthodox in their belief? Would not this belief that wickedness is as good as morality, virtue no better than vice, dishonesty as good as honesty, murder and arson as commendable as the practice of the most generous impulses of the soul, naturally lead to the commission of those very crimes of which they were convicted? If they fully believed this dogma of the Rev. Gentleman, then are they not consistent practical orthodox Christians, especially if they rely implicitly on the Blood of Christ?

Permit me through the medium of the ever welcome JOURNAL to ask how much of Christ's blood is sufficient to cleanse one soul that is full of wounds, bruises and putrifying sores from the crown of the head to the sole of the feet, as orthodox Christians tell us the wicked are? Of whom can it be obtained? Where is the pool of blood of which we hear so much? The pool of Bethesda was a well-known resort in Judea; but pray in what town and country is this blood reservoir? Until it can be located, how in the name of common sense can those rotten, putrid, orthodox Christians ever be purified by washing in it?

Physiology teaches that a man of ordinary size contains four hundred and forty-eight ounces, or three and a half gallons of blood. Now, was this Jewish Jesus more than an ordinary sized man? Had he more blood than the average of men? Who caught and bottled up his blood shed upon the cross? And have all those millions of Christians who now live and have lived since the advent of Christ washed in those three and a half gallons of blood? Why, sir, it would require a fountain as large as Lake Erie to purify such a host of putrid mortals, else it would long since have been coverted into a cesspool of corruption, the malaria of which would be destructive to animal life for miles around. We are told it is only the soul that is cleansed, then we reply, the Christian soul must be exceedingly small, a single soul occupying less comparative space in a single ounce of blood, than a gar pike in Niagara river.

Had they told us to wash in the blood of the great Frost King, who, tradition tells us was dragged by the Gods into the center of the universe and slain, and of whose blood the mighty ocean was formed, we should have understood them. But how to wash in the fabulous blood of Jesus is to us incomprehensible. We are told that they do not mean the literal blood! Then pray what do they mean? If you do not mean what you say, please say what you mean. Dispense with allegories and mysticisms. No longer repeat an unintelligible gibberish.

What do you mean when you sing:

"There is a fountain filled with blood
Drawn from Immanuel's veins—
Sinners plunged beneath this flood
Are freed from their guilty stains?"

Until you speak plainly, or sustain your assertion by occular demonstrations, we must continue to hold that morality is better than wickedness.

We most heartily indorse the sentiments expressed by one of old, that by our work we are known; that each transgression shall receive a just recompense; that it is not they that say, "Lord, Lord," but they that do the work of righteousness, that shall enter into the Kingdom; they that imitate the good Samaritan in works of kindness, instead of following the example of priests of ancient or modern times; they that do unto others as they would have others do unto them; they that visit the widow and fatherless in their affliction—not to pray with them but relieve their necessity.

They that love goodness for its own sake, and breathe inspirations from the God of love—these are they who have the kingdom of Heaven within them; these are they who follow the precept of the Jesus of Nazareth, who never prated of a pool of blood as a substitute for good works, and never said morality is no better than wickedness.

O Theology, how thou art fallen! Thou who by thy tradition, make the teachings of Jesus, whom you profess to worship, of no effect. He says when you pray, pray in secret; you say, pray publicly. He says feed the hungry; you say, pray for them. He says clothe the naked; you say, give them tracts. He taught meekness; you clamor for power, for a national law to put your dogmas on an "undeniable legal basis," that you may have power to stay the alarming spread of Rationalism. Thus you throw down the glove, and we fearlessly take it up, and boldly declare that there is an irrepressible conflict between Old Theology with its chains, manicles and fagots on one side, and free thought, free speech and free religion on the other, armed with the shield of reason and the sword of truth. We fearlessly unfurl the broad Banner of Universal Liberty, and bide the result.

Foxcroft, Maine.

Orthodoxy in Schools.

The schools of Connecticut are mostly under the care of teachers who profess to believe in the old orthodox theology, and many of them think it their duty, as often as opportunity occurs, to instill into the minds of their pupils the principles of that theology. Though the children are not now required to say the catechism every Saturday as they were when I was a boy, yet religious teachings are frequently so mingled with the ordinary scholastic exercises of the school, as to constitute a very decided training in the direction of orthodox Christianity. During the several years that I acted as school visitor, I frequently had to listen to the repeating of passages of Scripture and verses of hymns which the scholars had been required to commit to memory and repeat as a closing exercise of the school.

A few days since I gave a lecture on geology to the students of a high school, which is under the superintendence of a Congregational minister. Among the specimens I exhibited was a piece of lava from one of the sand-rock islands, at the mention of which, the minister's thoughts, no doubt, went back to the time of the introduction of Christianity into those Islands, and at the close of my lecture he got up and related the history of missionary efforts there. But he did not tell the students how the natives of those islands had wasted away under the vices and adverse influences that had accompanied religious teaching.

In the year 1818, there was established in the town of Cornwall, in Connecticut, a Foreign Mission School which was designed principally for the education of Indian youths, in order to fit them to become missionaries to their own people. The greatest number of pupils was twenty-nine, of which nineteen were native Indians, and six were from the Sandwich Islands. One of those was Henry Obookiah. This young man became very pious and gave promise of much usefulness, but when he was about ready to return to his native land, he was taken sick and died at the age of twenty-six. A Congregational minister wrote and published an account of his life, in which he stated that this young man was probably the first of his countrymen that had ever passed over the threshold of heaven, thereby intimating that all of the thousands that had lived and died on those islands, with the exception of this one, had gone to hell. This mission school flourished for a while, but as the pious young women of that and the neighboring towns became exceedingly zealous in the cause of Foreign Missions and manifested a sort of mania to become co-workers in the cause with the sons of the forest, the school was eventually broken up.

West Granby, Conn. WILLARD GRIFFIN.

Spiritualism at Waverly, N. Y.

EDITOR JOURNAL:—Never, in the history of our young village, has there been such an upheaval of the religious and irreligious elements as during the past few weeks.

For a year or two past the Spiritualists of Waverly have been steadily, quietly and honorably at work. Starting some years ago with two or three earnest believers, who listened to whatever they could get from above, obeying the voices of their spirit friends and their own consciences, they organized a society, secured a hall for their exclusive use, employed good speakers, opened their doors to all who might see fit to go in and hear, and by that quiet, unostentatious, mind-their-own-business way, built up a good working society, drawing to it many liberal minded, intelligent and worthy citizens—even members of church among them.

This steady advance of liberal and humane ideas, which of necessity came in conflict with the cruel creeds of the churches, has awakened an opposition of the most virulent and intolerant character. To counteract this onward march of liberalism, sermons have been preached against us by the "eminent divines" of the village; but they soon discovered they were but "whistling down the wind;" that they but awakened the spirit of inquiry and investigation; and that every struggle made for our overthrow but added to our membership, and increased our means of disseminating the spiritual gospel. It became evident that something must be done. So some of the churches, after searching the *Clipper*, and other publications of high moral standing, learned that the "Snell Brothers," of Watertown, N. Y., were adepts at imitating the Davenports, and forthwith efforts were made including an offer of $250 for their services, to secure their presence in Waverly. They came, and in advance of them came the forerunner announcing to the faithful that they were to knock Spiritualism 'into a cocked hat," and to the Spiritualists that they did not expose Spiritualism, which latter proved to be true, for they exposed nothing but themselves. When they appeared in our village they carried out this double faced programme by being "all things to all men" in the most offensive sense of that term. They performed three nights to crowded houses, the churches dismissing their evening meetings, and even their advertised sociable, to let all, priests included, attend the show. Such efforts were never before made, even in the most exciting political times, to secure audiences, and make crushing demonstrations. The promiscuous crowds, inspired by leading spirits in the flesh and out of the flesh, howled and stamped it through, believing, no doubt that by their noisy demonstrations, they were frightening the last vestige of Spiritualism from the town as the natives used to frighten the laws of God by shouting, dancing and drumming during an eclipse, and their terrible efforts amounted to about the same.

Their cabinet seances were well performed, and, no doubt, deceived some as to their real character; but their dark seances were simply abortions—not calculated to deceive even the most green and gullible. At the close of their performances, their leader delivered himself of a speech explaining somewhat the secret of their tricks, but mainly it was a compilation of all the obscene, vile and slanderous gatherings of the past ten years. They left thinking, no doubt, that they had done a big thing; and their two-hundred-and-fifty-dollar friends parted with them with assurance that Spiritualism was dead in Waverly beyond resurrection.

After the smoke had cleared away, and the tumult had subsided, we all looked around, and saw things apparently in their normal condition; people walked as formerly with their heads on their own shoulders; Waverly stood in the identical spot she had occupied for the past twenty-three years; the sun rose in the east and set in the west as heretofore. We examined ourselves physiologically to see if we were really alive and above ground and found it to be so. We inquired of people on the streets as to what had happend, and some of the opposers would say that just enough had occurred to awaken their curiosity, and they were bound to know what there is in Spiritualism; and others of them said they were disgusted with the whole concern, and glad they had taken no stock in it.

On the Sunday following, Dr. Fairfield preached to us, and strange as it seemed to many, not a Spiritualist was missing, and many new faces appeared in our hall to learn somewhat of this strange doctrine. When looking around to-day I find Spiritualists and Spiritualism standing firm, strong and brave, like the rocks which have been overwhelmed by the froth and foam of a passing storm, and they propose to so stand and defend the angels' gospel of light and truth, and fight it out on this line if it takes a life time.

But the end is not yet. The same spirit of persecution, intolerance and falsehood, which prevailed in other days, is squirting its vileness upon us through the newspapers. But truth has nothing to fear so long as it is left free to combat error, and as regards slanders and libels, we propose to shame the perpetrators of them by living our religion before the world, instead of prating and boasting about it from behind the coward's castle. In this ordeal through which we have just passed, the Spiritualists have nothing to regret—they stand vindicated before the more honorable and worthy of the world, by their firmness, integrity and manly bearing. They come out thence purer, brighter and better; firmer, stronger and braver; while those who would have crushed them have a burden to bear not easy nor light. So it ever will be in any attempt of the theologies of a darker age to extinguish the dawning light of to-day.

O. H. P. KINNEY.

Waverly, N. Y.

Letter from T. J. Moore, M.D.

BRO. FRANCIS:—In your search after the Orthodox God, which occupied your time for nearly two years, you were eminently unsuccessful, yet I see that several of our prominent and valuable friends have actually found him—if we take their word as proof. I will first call your attention to the lecture of T. Gales Forster, delivered in New York City, Dec. 22nd, 1872. He there says: "The basis of the Spiritualists belief is that there is an all-pervading Infinite Spirit," etc. See the JOURNAL of Jan. 25th, 1873. I here deny that his assertion as to our belief is true. An all-pervading Infinite Spirit is just exactly and completely the orthodox God. There can be no successful denial of this, for ten thousand times ten thousand millions of millions of millions of individual spirits, do not, and can not, make one Infinite Spirit.

Again, M. D. Jack (Philadelphia Circle of Light), says, "Oh! Lord, we thank thee for the Winter" Here again we see the Orthodox God! E. V. Wilson in JOURNAL of Jan. 4th, says, "Thanks be to the All-Father and dear Old Mother God whose children we are." This All-Father is no more or less than the Calvinistic God. Still they come. Dr. H. T. Child in same JOURNAL says, "We thank God,"—"Proves this grand fact that every child of God"—"It is as absolute as God himself." E. V. W., says in JOURNAL, Nov. 23rd, 1872, "Many have been brought to a knowledge of God, as it is in spiritual things through us."

Again Barlow in his "voices" says:

"What God ordained the whole is understood,
"To ultimate in universal good,
"Yet hath no less decreed that man shall be,
"Within a given sphere, an agent free."

There is the orthodox God with a vengeance, both ordaining and decreeing!

Mrs. Conant in her invocations addresses, "Oh! thou whose love pervadeth," and "God of all nations," etc, etc. Can you, tell me who this one God of all nations is? If you can, then I will go where he is, and find what you in your long, patient, and scientific researches, failed to discover!

Mrs. Emma Hardinge addresses in her invocations, "Oh, thou Infinite Spirit"; "thou Infinite Father."

I wish our prominent speakers and writers would be more guarded in their expressions on this one point. If we are going to acknowledge the orthodox God as the creator of the universe of matter and mind, and the controller (absolute) of mind, then let us say so—all as one! For my part, I consider it all shear nonsense, and am sick of it. Invocations to our spirit friends I admire, but an invocation to a great and Infinite *One* I think stale, silly and an absurdity. I do not believe at all in following along in the old and deep-worn rut of orthodoxy.

I do believe in striking out boldly for the true and beautiful in spite of the sneers and scandal of pious and religious bigotry. Truth, justice and right are only beautiful.

Starfield, Ill.

How can we have Harmony in Organization?

BRO. G. W. KATES: You desire the organization of Spiritualists to increase their usefulness. For this "harmony" is essential. It is better to discuss the thing before mass meeting. I came out of all organizations thirty-five years ago. I have not joined one since. I could join several of the local organizations of Spiritualists, but more of them I could not.

If I had a dollar to spare I would send my name to the "Religious Association." That would not hinder my joining a national Association of Spiritualists. There can be no harmony unless the organization makes all its members equal in rights; unless it is strictly just I would prefer the organized union of all good men, or of all men doing good. Less than the first, is sectism. But if Spiritualists could not join me in an organization, which was really open to all good men, I would join them in a just sect. Christianity has been divided into not much less than a thousand sects. Spiritualists differ widely. Judge Edmonds has been a life-long conservetive. Austin Kent has been over forty years a Radical—in some things an extreme Radical.

It is morally impossible for these men to see the Woodhull case from the same standpoint. Yet, Brother Kates, Austin Kent is ready to go into an organization with Judge J. W. Edmonds, where both can have exact justice.

In a just union the minority has rights. It has no right to half the time in a mass convention. When in a convention which had invited all, if I found myself and friends in a minority of one-tenth, we only asked for one-tenth of the time. So much we demanded. I am understood. I have a high respect for Judge Edmonds. We can only have harmony by agreeing to differ, and by respecting each other, and by treating each other with respect however wide may be that difference. We must not talk of putting anybody "down." Such a meeting would mean division—not union or harmony. Brother, I like your late letter in the JOURNAL. From it it would seem that you mean harmony. With the understanding that the "mass meeting" means what I have indicated, were I able to attend it, I would sign the call most heartily. I would do this if I had no hope of a successful organization. Such meetings are always useful. If harmonious in feeling it would be glorious. If we are only prepared for war, even war is less bad than stagnation—than inaction. Perhaps many do not believe as I do in the utility of war, and as a representative of one phase of extreme radicalism, I say, if a minority of the Spiritualists can not live with me and those on my plane on a just, equal and free platform, as I can and will with them, and desire to organize out from us—go in peace, and the gods bless you.

But here must be no misunderstanding. We ought to know now whether the call really means an effort to unite all classes and orders of Spiritualists, faith and life in one organized body. If so, I would urge all classes to go.

If I need an apology for writing any part of this article, I make the following:

I have been told by men who ought to know, that Spiritualists would not bear full, free, and honorable discussion on all sujects, even of the most vital importance, either in their journals or conventions. If so, Where are we?

Fraternally, AUSTIN KENT.

Stockholm, New York, Janury 9th, 1873

Mrs. Robinson's Tobacco Antidote.

No attention will be paid to orders unaccompanied with the money to pay for Mrs. Robinson's Tobacco Antidote. It has already a world-wide reputation as a sure remedy for the perverted appetite for the noxious weed. It needs no further confirmation of its virtues to warrant the expenditure of the requisite two dollars to pay for a box of it. One box is sufficient, when directions are strictly followed to cure the most inveterate user of tobacco.

Agents or dealers will be furnished at the rate of twelve dollars per dozen in packages of not less then one dozen boxes.

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Wide Awake.

Brother A. B. Church of Columbus, Indiana, informs us that he intends soon to publish a book entitled as above. He says he shall get it out in monthly issues. It is a good name, and the Brother says it shall be a good book.

Lyceum Guide.

The price of this book has been advanced by the publishers who can only supply it in *board covers*, price, $1.00; postage, 16 cents. We have a number of orders on our books for the work in paper covers, which can not be filled. Will our friends please direct us what to do for them.

Arts and Sciences.

BY.....Y. A. CARR, M. D.

SOUTHERN DEPARTMENT.—Papers can be obtained and Subscriptions will be received by Dr. Y. A. Carr. Address care Dr. J. W. Allen, No. 12, Dryads st, New Orleans, La

C. FANNIE ALLYN AND HER LECTURES.

Delivered in New Orleans, during the Months of January and February, 1873, before the Louisiana Central Association of Spiritualists.

"Labor is worthy of its hire,
And good works of their fame."

The noble, the gifted and cherished has been with us and departed. Than through C. Fannie Allyn we never heard higher or purer inspiration from the immortals beyond. Her control, who or whatever it may be, is the easiest, aptest, readiest, most practical and prudential we have as yet observed The continuity of thought, grandeur of conception, and elegance of diction, of which she, while under control, seemed the central genius, was, indeed, too grand for hearsay presentation. Suffice, there is but one opinion here—she's the peerless C. Fannie Allyn—the purest ore from the hottest fire, the brightest lightning from the darkest cloud spiritually considered, and otherwise the most curious specimen of outspoken simplicity in America; but lest we might say something fulsome and be misunderstood abroad, we refer more especially to the detailed facts of public interest concerning her never to be forgotten sojourn in our midst. Her first appearance was greeted with the intensest grade of curiosity. Advancing to the rostrum in neat comely attire, she adjusted matters and things with a wondrous off-hand grace, and took her seat, glancing round at her audience as if moved and inspired by the very genius of ease.

The opening service of the choir (one of superior merit) pausing, she rose and preliminarily said, "As has been my custom elsewhere, I now respectfully call on you, my audience, for the subjects on which I am here to discourse, and also for suitable subjects on which to improvise a poem."

To make a long account short, the subjects were furnished, and the discourse and poem improvised in a manner that astonished all present, as they had according to all accounts, never been astonished before.

From that day to the time of her departure, during which she delivered some twenty-two lectures and poetic improvisions, she never seemed to tire or weaken, but grow stronger, bolder and better all the time.

Her audiences grew larger and larger from lecture to lecture. Indeed, Old Mother Grundy went out now and then to see and hear this new wonder in the land, and it is said old Deacon Squizzel Jenks went in disguise to see of what kind of rib this wonder of a transitory oracle was made. To the Association she was almost a financial success, as well as a God-send of intellectual pleasure.

The Spiritualists here are on the heavy increase, and many of them as industrious as beavers, leaving no manifest duty undone, nor no opportunity unutilized for the general good of the cause. The officers are pleasant and easy in their official bearing. In this connection, it is but due to genuine worth and valuable service (gladly rendered), that I should mention our estimable Secretary, C. H. Sliman, who voluntarily does all the heavy, out and in-door work of our Association. Long may he wave!

The Hall in which the Association holds its meetings is large, spacious and comfortable, and somewhat expensive.

We have a splendid cabinet (on wheels) contributed by our munificent friends, Dr. Walker and Mr. Pitman, and will in the future keep it ready in the Hall, in which to practice and develop our new material, of which we have a greatly diversified abundance on hand.

When not favored with speakers, we use our Sundays and Sunday evenings in the enunciation of home lectures, and in the discussion of questions properly set apart for that purpose. Tuesdays and Thursdays are generally devoted to cabinet experiments and manifestations.

New Orleans, as all must be aware, is an important point, and should be cultured and husbanded by all mediums whether in the lecture or physical field.

Some years of sore experience in pipy effervescing have passed down this way; many sharp corners have collided, and many subrosa tempests in teapots calmed down by the overflowing pressure of time. The fermentation is still going bravely on, and no doubt, the working spirit within will soon work itself clean. Then the older ones hope for the coming of the good time, when "Give and take," "Live and let live," "Big I and little u," will harmonize in the cementative formation, of a Lyceum, that shall be a credit to its founders, an honor to the cause, and a blessing to human kind. So mote it be. Selah!

The Little Bouquet.

The above entitled work will be a monthly magazine, (usual magazine size, 32 pages of reading matter) with an illuminated cover of uncommon beauty. The whole work will be richly embellished with illustrative cuts, and replete with well written articles based upon the philosophy of life, and spiritual facts adapted to the taste, capacity, mental and moral culture of the children and youth of the present age, both in an out of the sphere of Progressive Lyceums.

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The well-known ability of the proprietor of this house to execute whatever his angelic friends impose upon him, is a guarantee that THE LITTLE BOUQUET will be a *permanent institution* of the country and a credit to Spiritualism.

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The work is a fixed fact, and we earnestly appeal to our friends to forward their subscriptions. Address LITTLE BOUQUET, corner of Fifth Avenue and Adams street, Chicago.

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Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

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Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.

Speakers Register.

We have concluded to entirely dispense with a Speakers Register. Many names of persons were sent for the Register who never or seldom lecture—others never took any pains to see that we were correctly informed of changes in post-office address. The result was the Register was no guide to the public as designed. Speakers who feel desirous of having their appointments published will be accommodated by simply reporting from time to time to this office.

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The condensed style of the author has enabled him to treat each of the many topics embraced in this volume with great clearness. For example, in the second chapter the reader will find the Signs of Character described, and to get the same knowledge elsewhere, he would have to purchase a volume costing five times the price of this. So the Word Analysis, in the seventh chapter, and the Laws of Conjugal Love, in the sixth, are equally examples of condensed and lucid statement.
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Depots—Foot of Lake street, Indiana avenue and Sixteenth street, and Canal and Sixteenth streets. Ticket office in Briggs House, and at depots.

Leave.		Arrive.
7:30 a m*	Mail and Express	*4:15 p m
9:15 a m*	Dubuque and Sioux City Ex.	*2:00 p m
10:15 a m*	Pacific Fast Line	*8:15 p m
10:15 a m*	Rock Island Express	*4:15 p m
3:15 p m*	Galesburg Passenger	*8:10 p m
4:20 p m	Mendota and Ottawa Pass'r	9:55 a m
1:00 p m	Aurora Passenger, Sunday	9:55 a m
1:45 p m	Aurora Passenger	*8:15 a m
5:30 p m*	Aurora Passenger	*8:55 a m
9:15 p m†	Dubuque and Sioux City Ex.	†7:00 a m
10:00 p m†	Pacific Night Express	‡6:45 a m

ACCOMMODATION.

11:00 a m*	Downer's Grove	*5:50 p m
6:15 p m*	Downer's Grove	*7:15 a m

†Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays.

CHICAGO & NORTHWESTERN.

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CALIFORNIA LINE.

Depot, corner of Wells and Kinzie streets.

Leave.		Arrive.
9:30 a m*	Pacific Express	*3:45 p m
4:00 p m*	Sterling Accommodation	*11:00 a m
5:15 p m*	St. Charles and Elgin Acc'n	*8:45 a m
10:30 p m†	Omaha Night Mail	†6:30 a m

FREEPORT LINE.

Depot, corner Wells and Kinzie streets.

Leave.		Arrive.
9:15 a m*	Freeport and Dubuque Pass.	*2:00 p m
5:30 p m*	Junction Passenger	*8:15 a m
	Junction Passenger	*6:45 p m
12:00 m*	Maywood Passenger	*1:45 p m
4:15 p m*	Rockford Passenger	*10:45 a m
6:10 p m*	Lombard Accommodation	*6:50 a m
9:15 p m*	Ereeport and Dubuque Pass.	7:00 a m

A Sunday passenger train will leave Junction at 8:45 a m, arriving at Chicago at 10:15 a m. Returning, will leave Chicago at 1:15

MILWAUKEE DIVISION.

Depot, corner of Canal and Kinzie streets.

8:00 a m*	Milwaukee Mail	*10:10 a m
9:45 a m*	Day Express	*4:00 p m
11:45 a m*	Evanston Passenger	*1:55 p m
1:00 p m	Highland Park Acc'n	3:40 p m
4:10 p m*	Kenosha Acc'n	*9:00 a m
5:00 p m*	Afternoon Express	*7:40 p m
5:30 p m*	Evanston Passenger	*8:25 a m
6:20 p m*	Waukegan Passenger	*7:55 a m
6:20 p m*	Highland Park Passenger	*7:55 a m
11:00 p m	Milwaukee Night Pass'r	6:30 a m

WISCONSIN DIVISION.

Depot, corner Canal and Kinzie streets.

9:00 a m*	Barringer Passenger	*5:10 p m
10:00 a m*	St. Paul & Green Bay Ex.	*7:15 p m
3:30 p m*	Janesville and Beloit Pass.	*11:30 a m
9:00 p m*	St, Paul & Green Bay Ex.	*5:20 a m
4:45 p m*	Woodstock Accommodation	*10:20 a m
6:15 p m†	Barrington Accommodation	*7:45 a m

†Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays.

M. HUGHITT, Superintendent. H. P. STANWOOD, Gen'l Ticket Agent.
Office, 140 North Union street.

CHICAGO & ALTON.

Chicago, Alton and St. Louis Through Line and Louisiana, Mo, New Short Route from Chicago to Kansas City.

Depot and Ticket Office—Canal street, near Madison.

Leave.		Arrive.
9:15 a m*	St. Louis and Springfield Ex. via Main Line	*8:10 p m
9:15 a m*	Kansas City Fast Ex., via Jacksonville, Ill., and Louisiana, Mo.	*8:10 p m
4:10 p m*	Wenona, Lacon & Washington Ex. (Western Division)	*8:10 p m
4:10 p m*	Joliet and Dwight Acc'n	*9:40 a m
9:00 p m†	St. Louis and Springfield Lightning Ex., Le and Ar. via Main Line, daily, and via Jacksonville Division. Le† Ar‡	‖7:30 a m
9:00 p m‡	Kansas City Ex., via Jacksonville, Ill., and Louisiana, Mo.	§7:30 a m
9:00 p m‡	Jefferson City Express	§7.20 a m
9:00 p m*	Peoria, Keokuk and Burlington Express	*8:10 p m

‡Ex. Saturdays. *Ex. Sundays. §Ex. Mondays. †Daily via Main Line, and daily, ex Saturday, via Jacksonville, Div. ‖Daily, via Main Line, and daily, ex. Monday, via Jacksonville Div.

J. C. MCMULLEN, Superintendent. JAMES CHARLTON, Passenger Agt.
Office, 2 & 4 West Van Buren street.

MICHIGAN CENTRAL & GREAT WESTERN.

Depot, foot of Lake street. Ticket Office, 75 Canal street, corner Madison.
All trains stop at Twenty-second Street Station.

Leave.		Arrive.
5:30 a m*	Mail (via Main and Air Line)	*8:45 p m
9:00 a m*	Day Express	*8:00 p m
3:35 p m	Jackson Acc'n (daily)	10:20 a m
5:15 p m	Atlantic Express (daily)	8:00 a m
9:00 p m*†	Night Express	*‡6:30 a m

FOR INDIANAPOLIS, VIA PERU ROAD.

5:30 a m*	Mail	*8:45 p m
9:30 p m†	Night Express	‡6:30 a m

FOR MUSKEGAN AND GRAND RAPIDS.

9:00 a m*	Mail	*8:00 p m
8:30 p m†	Night Express	*6:00 a m
3:35 p m*	St. Joe Accommodation	*10:20 a m

†Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays.

HENRY C. WENTWORTH, Passenger Agt., Office, 75 Canal street. H. G. SARGENT, Superintendent, Office, 769 Wabash ave.

CHICAGO, ROCK ISLAND & PACIFIC.

Depot, corner Harrison and Sherman streets. Ticket Office, 33 West Madison street.

Leave.		Arrive.
10:00 a m*	Omaha and Leavenworth Ex.	4:00 a m
5:00 p m*	Peru Accommodation	*9:30 p m
10:00 p m†	Night Express	‡7:00 a m
10:00 p m†	Leavenworth Express	‡7:00 a m

BLUE ISLAND AND WASHINGTON HEIGHTS.

6:30 a m	Accommodation	8:45 a m
8:50 a m*	do	1:25 p m
4:15 p m*	do	6:30 p m
6:15 p m*	do	6:45 a m

†Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays.

HUGH RIDDLE, Superintendent. A. M. SMITH, Passenger Agt.
Offices. corner Polk and Sherman streets.

CHICAGO, DANVILLE & VINCENNES.

Depot, corner Canal and Kinzie streets. Out-Freight Office, corner Ada and Kinzie streets. In-Freight Office at P., C. & St, L. Depot, corner Halsted and Carroll streets.

Leave.		Arrive.
7:40 a m	Evansville & Terre Haute Ex.	3:20 p m
7.00 p m	Cincinnati, Indianapolis & Lafayette Ex. via St. Anne	11:55 a m

T. J. CHARLESWORTH, Superintendent. C. B. MANSFIELD, Passenger Agt.
Office, 295 West Randolph street.

PITTSBURGH, FORT WAYNE & CHICAGO.

Depot, Canal street, near Madison. Ticket Office, 58 West Madison street.

Leave.		Arrive.
9:00 a m*	Day Express	‡7:30 p m
5:15 p m	Pacific Express	6:30 a m
9:00 p m†	Fast Line	‡8:00 a m
4:55 a m*	Mail	*6:10 p m
3:45 p m*	Valparaiso Accommodation	*8:50 a m

†Ex. Saturdays. *Ex. Sundays. ‡Ex. Mondays.

W. C. CLELAND, Passenger Agt.
Office, 43 West Madison street.

PITTSBURG, CINCINNATI & ST. LOUIS.

Depot, corner Canal and Kinzie streets. Ticket Office, 43 West Madison street.

Leave.		Arrive.
8:00 a m†	Cincinnati Express	†6:10 a m
8:00 a m*	Ind., Cin. and Louisville Ex.	‡6:10 a m
8:00 p m*	Columbus and Eastern Ex.	8:25 a m
4:45 p m†	Ind., Cin. and Louisville Ex.	‡9:20 a m
8:00 p m†	Logansport Accommodation	‡9:20 p m
5:30 p m*	Lansing Accommodation	*7:50 a m

*Ex. Sundays. †Ex. Saturdays and Mondays. ‡Ex. Mondays.

W. C. CLELAND, Passenger Agt.
Office, 43 West Madison street.

LAKE SHORE & MICHIGAN SOUTHERN.

Depot, corner Harrison and Sherman streets. Ticket Office, corner Canal and Madison streets.

Leave.		Arrive.
6:40 a m*	Mail	*9:20 p m
9:00 a m*	Special New York Express	*8:00 p m
5:15 p m	Atlantic Express (daily)	8:00 a m
9:00 p m*†	Night Express	*‡6:30 a m
3:40 p m	Elkhart Accommodation	10:10 a m

ILLINOIS CENTRAL.

Ticket Office, 75 Canal street, corner of Madison. Depots, foot of Lake street, and foot of Twenty second street.

Leave.		Arrive.
7:30 a m*	St. Louis Express	*9:00 p m
8:15 p m†	St. Louis Fast Line	*7:55 a m
7:30 a m*	Cairo Mail	*9:00 p m
8:15 p m†	Cairo Express	*7:55 a m
7:30 a m*	Springfield Express	*9:00 p m
8:15 p m†	Springfield Express	*7:55 a m
9:15 a m*	‡Dubuque and Sioux City Ex	*7:00 a m
5:15 p m*	§Gillman Passenger	*9:00 a m
6:10 a m*	Hyde Park and Oak Wood	*6:48 a m
7:10 a m*	do do	*7:45 a m
9:00 a m*	do do	*8:40 a m
12:10 p m*	do do	*9:00 a m
3:00 p m*	do do	*10:30 a m
4:15 p m*	do do	*1:45 p m
5:15 p m*	do do	*5:20 p m
6:10 p m*	do do	5:45 p m
11:00 p m*	do do	†7:35 p m

*Sundays excepted. †Saturdays excepted. ‡Daily

W. B. JOHNSON, Gen'l. Pass. Agt.
W. A. THRALL, Ass. Gen. Pass. Agent.

Religio-Philosophical Journal

S. S. JONES,
EDITOR, PUBLISHER - - - AND PROPRIETOR.
J. R. FRANCIS, - - Associate Editor.

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CHICAGO, SATURDAY, MARCH 29, 1873.

The Cream of English Periodicals---the Spiritual Magazine---The Spiritualist, The Harbinger of Light, etc.

Cream—who don't like it? There is a cream to Spiritualism, and it is rising gradually to the surface, and its superior quality is attracting the attention of all classes. While it is not the kind of cream that flavors coffee and tea, and swells out cake in sweet proportions, it acts efficaciously on the mind, imparting thereto liberal thoughts and correct views in reference to the divine government. That cream flows into the churches, invades prayer meetings, takes possession of the family circle, creates excitement here, intense commotion yonder, and at times talks in strange languages and bewilders the people—now you know it, now you don't. We examine our European exchanges the same as we would a flower garden, and we only cull therefrom those incidents that will be of especial interest to our readers:

RHABDOMANCY.

In Glasgow, Scotland, the Spiritualists, ever having revealed to them something knew, occasionally practice rhabdomancy, or divination by a wand. The method usually adopted is for two persons to hold a rod in their hands, and it points to letters in the alphabet, and thus messages are spelt out frequently. It is used to point out persons who shall sit in a circle for the time being, and which seat they shall occupy. A pencil is sometimes attached to the end of the rod, and writing is often obtained.

JOHN KING.

Spirit faces are seen in England with the same distinctness as here. John King appears to take the lead, presenting himself in such a way that he can be plainly recognized. A writer in giving an account of a seance says, "The first face which presented itself was that of John King, with strong, black beard and moustache, dark, piercing eyes, and white turban. He did not speak to us when showing his face, but he allowed the visitors, perhaps twelve or fifteen in succession, to go up to the cabinet and put a hand through the curtain; after grasping the hand, John raised the curtain, and gave each person an opportunity of inspecting his visage more closely. Later on, the spirit Katie called me up by name from the back row of seats. On my approach, she raised the curtain and showed me herself and John both together, two living, glowing human faces, radiant with beauty and beaming with intelligence. Katie's head was adorned with a veil of flowing white muslin."

MATERIALISM.

Mr. D. Hooper, of Trinity Square, London, surgeon, in the *Lancet*, of 28th December, 1872, alluding to the "extreme jealousy of scientfic men in allowing anything like a metaphysical argument in proof of the separate existence of the soul," states that Dr. Maudsley, of Birmingham, believes that "Christianity has done more harm than good in the world." Mr. Hooper deems it fortunate that the Almighty does not hand over the world to be governed "by philosophers, and the lesser swells who follow their lead; if He did, we should soon find all things in chaos." Mr. Hooper "can not see how, on the evolutionist and materialistic view, we can explain the triumph of mind and matter at the hour of death; that when, *in extremis*, the mind is clearer, more active than ever; that, with matter at its worst we find mind at its best, also that students work best when below par, not in robust health." He asks, "How can the will prevent an epileptic attack, and constrain and drag along a reluctant body?" He states that "in insanity, the brain is, in the worst cases, often sound." He believes, "that the theologians and followers of St. Thomas Aquinas have the best of it, and the Evolutionists and Materialists have failed to establish their new doctrines."

MRS. JENNIE FERRIS HOLMES.

We are glad to notice the fact that Mrs. Holmes' seances in England have exited a wide spread interest, and that the manifestations are of a high order. At one circle the medium having recovered from the trance, and a candle having been lighted and placed at the end of the room, those present drew the table up to the screen and sat around it, within four feet of the square aperture. After a lapse of a few minutes, a face appeared at the aperture; it was a pale, handsome face, with light eyes and dark bushy beard; it remained for some time at the aperture, aud was as distinct as the countenance of any of the sitters, but was not recognized. It then departed, and after a few minutes another face was seen through the aperture, descending apparently from the ceiling, and then appearing with the utmost distinctness. And now, for the astounding *denouement*. This face was instantly and simultaneously *recognized* by three of the party as that of their departed relative, as he appeared when on his death-bed; it remained for a length of time within four feet of those present, and on being requested to do so, advanced outside the aperture and then retreated. On being asked whether it could communicate by writing, and an answer in the affirmative being given, a slate and pencil were handed, taken in, and then handed out, covered on both sides with a message which, under ordinary circumstances, would have taken five times the length of time to write during which the message had actually been written by this extraordinary agency.

TEST CONDITIONS.

The *Daily* (Eng) *Telegraph* gives an account of a seance given by a Miss Cook. Miss Cook, after entering the cabinet, was tied by some power, at the wrists, round the neck and round the waist, to the back of the chair, with thread. After the examination and sealing of every perceptible knot by a Mr. Henderson, he, at his own suggestion, and with the assent of the medium, tied a thread round the side cross bar and round the front, left leg of the chair; the thread was then brought under the door to the outside of the cabinet, and fastened to the carpet by a common pin, in a good light. Thus the thread could have no play up and down the leg of the chair, consequently the chair could not be moved more than two inches without breaking away from the pin which held the thread outside. The other thread was knotted close to each of the wrists of the medium, and sealed, so that the hands could not be passed through the loop round each wrist. The doors were shut, and soon afterwards a small hand, followed by a large one, appeared; next came a face calling itself "Katie, the spirit," in full gaslight; she was clearly seen by all present. She much resembled the medium in appearance, and was surrounded with white drapery. The beautiful white face then went away, and in three or four minutes the same features reappeared, nearly black all over; the "whites" of the eyes were also nearly black, the pupils being blacker still. It was a living face, and talked to us all in full light. This dark face went away, and in less than three minutes—most likely two minutes—the white face, perfect as before, reappeared and talked to us. She threw out two oranges.

ANOTHER SEANCE.

At another seance with Miss Cook, "Katie" a spirit appeared, with her head-dress. Miss Cook was then entranced, six or eight feet from the opening, and Mr. Holmes was a little behind her, further off still. One present says he saw something faintly luminous rising out of Miss Cook's body; this floated towards the opening, and, as it neared it, he distinguished the full-length form of Katie, connected with the medium by faintly luminous threads, extending from and to all parts of both bodies. When "Katie" looked out of the cabinet, he could see the light from the outer room shining through her—she was translucent. All this is specially interesting, because previously nobody had seen Miss Cook's manifestations from the inside of the cabinet, though many have tried. It was, probably, in consequence of being a face-medium that Mr. Holmes' influence did not conflict with hers.

A WITHERED GERANIUM REVIVED.

Dr. Newton, the healer, differed from ordinary mesmerists in the matter of his being a powerful medium, though he very rarely had any physical manifestations. When any danger threatened him, his spirits would occasionally wake him up in the night, and tell him of the danger, signalling out the messages by means of loud raps on the floor. One morning he was called upon at Hampstead, and found in a state of great glee. A withered and brown geranium, to all intents and purposes *dead*, had been lying on his table in the bed-room when he went to sleep, and in the morning the spirits told him that they had restored it by means of vital power taken from his body, He found the geranium looking as if freshly gathered, and on comparing it with flowers on the plant from which it had originally been plucked, the restored geranium was found to be of perceptibly deeper color than the others.

MRS. KATE FOX.

The manifestations given through this medium are now of the most interesting character. One who attended her seance writes: "We sat at the centre table and sang several spirit minstrel songs. Then we heard as if a powerful hand were writing vigorously at the side table, where the paper, pencil, pen and ink were. Miss Fox was humming a portion of a song we had been singing. Suddenly there was a violent rustling of the paper in the air, to dry the ink, as we were told, as there was no blotting paper. The rustling ceased; the writing recommenced. We distinctly heard the pen's action on the paper; again the rustling in the air very vigorously. The sounds then declared we were now about to get the most extraordinary manifestation we ever had. A lull—then a vigorous thud on the centre of our table. The gas was shortly after lighted, and there, on the table, was the life bust cast of one of my sons, who passed away when a child, some twenty years ago. It had been brought from the top shelf of a bedroom on the floor above, and there placed; who by, or how, I can not say. I then went to the table, saw one of the marked quarto-sheets written on both sides, in a bold hand, on the ruled lines, properly punctuated; the sentences short and terse. Not one word incorrectly formed, not one blot on the paper. To write the quantity there must have been some twelve dips of the pen into the ink. All had been done in total darkness to us, but evidently light to our spirit friends. Miss Fox sat opposite to me at the time singing in a low tone the song referred to, so that I heard her, my mother, aged eighty-seven, hale and happy, was sitting next her, and behind my mother was the table which had been used for writing on. Thus I and my family have one piece of direct spirit writing, free of all quibble as to genuineness."

PSYCHIC FORCE.

Mr. C. F. Varley, F.R.S., is reported to have recently said: "I do not know that we are justified in assuming that Mr. Crookes and Mr. Serjeant Cox were not Spiritualists. I believe psychic force to be a reality, but merely one of the great forces of the universe. Mr. Crookes has taken up only a small branch of the subject, but one far too big for the Royal Society; he has said nothing about who wields the psychic force. I am glad that the Royal Society has refused to receive the paper, because the refusal has drawn so much attention to Spiritualism. In speaking of psychic force as an entity, I wish it to be understood that it is one of the forces which the spirits employ to produce the phenomena, and not that it is Spiritualism. Psychic force may be compared to electricity as it is used in the sending of telegraphic messages. Electricity could not compose and design the message, although it is the agency of the mind which does so. So psychic force is the agency employed by the spirits, but not the intelligence which directs what they do. Mr. Crookes has wisely confined himself to simply lay before the Royal Society the psychical phase of the subject.

PICTURES ON GLASS.

Sometime ago, we gave a full account of various pictures that were making their appearance on the window panes in Germany. A correspondent from Metz writes to the *Catholic Opinion*, from Metz, as follows:

"The crosses have appeared at Boulley, five leagues from Metz, in the panes of windows, together with representations of the Sacred Heart. Also a beautiful lady with a child in her arms, and in a corner of the pane, armed men; an eagle, the emblem of the Napoleons, with its claws tied, and a death's head by the side; an entire village, but which it is impossible to identify; in the window of a convent, a rainbow; in another place armed heads of Prussians. A Jesuit Father, a man of much learning and experience, being asked his opinion of these remarkable appearances, replied that he believed they were warnings of a supernatural character, though the explanation was impossible to divine. One who saw the *carreaut* said that the appearances looked like frost. At Plattville, a village near Metz, there were represented on the panes a geographical map, in the centre of which was planted a black cross, four or five inches in height, surmounted by a many-colored rainbow. In another pane there was a magnificent lily perfectly drawn; at its foot a prostrate female figure, her hands joined before her in the attitude of supplication, the figure draped in blue. Those who saw it exclaimed, 'It is the Holy Virgin.' Monsieur —— insisted on having the panes of glass well *washed* in his presence, but nothing could be effaced.

"These appearances were only to be seen on the outside of the panes of glass, and when the French blind was closed. On one window in a house not far from Thionville there were Zouaves fighting. The Prussians came in anger to destroy the obnoxious pane, but as they came in the night-time they missed it, and broke a window adjoining; next morning the Zouaves were departed, and a beautiful laurel in full blossom occupied their place.

"These wonderful appearances have arrived at Metz. There it is a holy face of our Divine Savior which has appeared, and in a pane of glass at the side, Our Lady giving her blessing."

MR. SERJEANT COX INQUIRES OF PSYCHIC FORCE, "ARE YOU MY UNCLE, ROBERT COX?"

In *Human Nature* for January, in an article on "Spirit Faces and Direct Writing," is an account of a *seance*, at which Mr. Serjeant Cox was present, and the following incident occurred:—

"The very well defined head of an old gentleman appeared, which, after a few moments, Mr. Serjeant Cox recognized as the likeness of a deceased relative. Mr. Cox addressed it thus: 'Are you my uncle, Robert Cox?' The spirit bowed in the affirmative. It receded and came back a number of times, after which the temporary door was removed, and Mr. Holmes and Miss Cook went inside, that the spirit, Katey King, might manifest. Soon Miss Cook was in a deep trance in an easy chair, and the spirit Robert Cox returned to the aperture repeatedly, and held his face in every conceivable position, so that his identity was established to an absolute certainty."

As the same incident was previously reported in the *Medium*, and its accuracy has not been impugned, we may assume it to be correct; and we can not but feel puzzled at the strange behavior of Psychic Force and Mr. Serjeant Cox on this occasion. It is strange that Psychic Force should take the form of "the human face divine" at all; but it is still more strange that it should here assume "the very well defined head of an old gentleman." One might reasonably have expected it to have rather appeared as a baby—Cox's baby—as it is his offspring, and not yet two years old. It is a wise father that knows his own child, and to this height of wisdom Mr. Serjeant Cox had not attained on the evening in question, for he did not know his own bantling when he saw it, but by a strange hallucination he (as the reporter tells us with a fine touch of irony) only recognized it as the likeness of a deceased relative.

TWENTY YEARS AGO.

The following rules were adopted by the Fox Sisters when holding seances twenty years ago:

"ATTENTION
"Is specially called to the ensuing
"RULES OF ORDER.

"1. All persons present at interviews are expected to observe the order and decorum which should characterize meetings of religious solemnity and importance.

"2. No controversies with reference to the truth or falsity of the communications should be entered into during their continuance.

"3. All persons should follow, without delay or discussion, all directions with reference to conduct, position, etc., as compliance with directions generally ensures satisfactory manifestations, while neglect or refusal usually results in their partial or complete cessation.

"4. When any individual indicated by the spirits is in communication with them, no other person should interfere, as this often occasions discontinuance of the communications.

"5. The ladies in whose presence the manifestations are made will use their best exertions to satisfy all inquiries; but since the manifestations, alike in their commencement, character, and duration, are *above their personal control*, they can not promise that all persons or all inquiries will obtain answers, no manifestations being made except as the spirits will.

"6. Entire truthfulness, honesty, and good faith should be observed by all who seek correct responses. Those who resort to tricks and deceptions repel all good influences, and are answered by silly or deceptive spirits, thus making the interviews unprofitable and delusive.

"Admission One Dollar.
"Hours.—From 10 to 12 o'clock a.m., from 3 to 5 p.m., and from 8 to 10 in the evening.

"EXPLANATIONS.

"The raps are always given in the affirmative, and, when the alphabet is repeated, to indicate certain letters for the spelling of words.

"Five raps in quick succession are understood to be a call for the alphabet.

"Continuous light raps for several seconds are produced when an error has been made in the forming of a sentence by the alphabet.

"Visitors should first ascertain what spirit raps to them, then arrange their questions definitely by writing them, and point to them or speak to them as they choose, or as may be directed by the spirit.

"When one person is asking questions others at the table should give their attention, and not interrupt the inquirer with idle suggestions, nor disturb by promiscuous conversation.

"Candor, quietness, and harmony are essential for the reception of satisfactory communications.

"Inquirers should direct their questions to the spirits as if they were conversing with them in the body, but expecting that the answers received would be chiefly in monosyllables."

Lectures at Rice and Jackson's Hall.

Prof. Whipple's lecture Sunday morning, March 16th, was upon "The Attitude of Theology toward Modern Thought."

The speaker said we should all feel a mutual interest in the institutions of society. The tendency to organization in society is as pronounced as it is individual physical structures. The change from barbarism to civilization is marked by the adoption of provisional codes in religion and government, which serve but temporary and limited uses preliminary to a more enlarged culture and increased enlightenment. America, the speaker said, is the theater of intellectual conflict, and the cradle of spiritual liberty. In this country we are measurably cut loose from the stereotyped and immovable institutions of the Old World. Our magnificent lakes and extended plains and glorious mountains, make their appeal to spirituality and the higher intellect. Our brain is plastic; the materials all around us are incipient and endowed with mobility, and master architects in the heavens are moulding this wealth of mind and material to higher uses. It is in America that the problems of religion, government, labor and social life are to find their true solution.

But we have imported, said the speaker, institutions from abroad, which antagonize our native American tendencies, and these institutions are to-day waging a contest to secure absolute supremacy. Conspicuous among these, and that which is destined to give us the greatest trouble in the near future, is the *Christian Theology*. Among the multitudinous claims this theology sets up, the following may be noted:

First, it makes the assumption of *infallible knowledge*. When the University of Salamanca in 1771, was asked to teach astronomy as held by Galileo and Newton, the professors indignantly replied that these men did violence to revealed truth, and that their system was false. Theological censorship was established over scientific literature in the sixteenth century, and so in turn the works of Copernicus, Galileo, Bruno and Kepler were subjected to the scrutiny of a self-appointed infallible church, and condemned. The church committed itself upon all the problems of life and creation, before the dawn of modern science, and gave its interpretation of these grave subjects without the aid of scientific methods. Having once taken its position and assumed to know infallibly how things originated, it would not well comport with her original claim to concede she was ever mistaken. Hence the only course left the church was to fight science, and she is to-day following valiantly in the line of her early precedents.

The "Ministerial Association of Massachusetts," published a "Pastoral letter" in 1837, for the benefit of their societies, which illustrates their feelings and methods at the present time. "One way," they said, "in which the respect due to the pastoral office has been in some cases violated, is in encouraging lecturers on certain topics of reform to present their subjects within the parochial limits of settled pastors, *without their consent*. Your minister is ordained of God to be your teacher and is commanded to feed that flock over which the Holy Ghost hath made him overseer. If there are certain topics upon which he does not preach with the frequency, or in the manner that would please *you*, it is a violation of *sacred and important rights* to encourage a stranger to present them. Deference and *subordination* are essential to the happiness of society, and peculiary so in the relation of a people to their pastor."

Second, theology assumes to be the *fountain of progress*. There are not wanting theologians who assert that civilization would be impossible without Christianity. They style Caucasian enlightenment, "Christian Civilization." Now since China, Egypt, Greece, and Rome arose independent of Christianity, the presumption is that modern progress is not dependent upon this alleged source. Religions older than Christianity contain all the moral precepts. So far as the past has influenced us, Greece has contributed more to American democracy and individuality than Judea ever did. To old republican Rome we are chiefly indebted for our ideas of jurisprudence. The barbarous Germans of the Middle Ages have helped us to an appreciation of the sense of personal independence. All that Christianity has done, has been to preserve and foster the *Imperialism* that was turned out of doors at the down-fall of political Rome. When the shell of Christianity is broken, this germ of *unity* will spring up in a new soil, and become a factor necessary to the solidarity of society.

The Christian Theology, the lecturer thought, is in its dotage, and its expiring struggles will be full of desperation. But the sun of a New Dispensation has risen. Its light and warmth quicken a million latent germs. The mountains reveal a new splendor and the valleys echo to strange voices. Trillion-tongued musicians in earth, air and sky, proclaim a new gospel, put a new song into our mouth, and clothe a skeleton world with the spiritual garments of immortality.

A Request.

DEAR JOURNAL:—It has been said by spirits recently, one of whom was Theodore Parker, that the taking off of iron rings from the hands and arms of mediums, is the result of scientific disintegration by spirits, of the particles of iron composing the ring, so that they are instantly parted or closed again. Now, Mr. Editor, if that is a fact, it is in their power in the presence of Mr. Bastian now at your office, to give a test that the world must receive—viz, leave the ring open that they take from the arm of the medium. If they take the ring apart, as they affirm, there can be no reason why they can not leave it apart or in pieces. Will you not try to have this done? If they can not, or will not try to do that, there is a screw loose somewhere.

Yours for the truth,
J. TINGLEY,
Philadelphia, 411 Arch St., March 3, 1873.

We publish the foregoing, not for its own intrinsic value, but from the fact that millions of people never look beyond the material plane of being for any truth. They can not recognize the fact that God and nature, matter and spirit, are one; that is to say there is one eternal omnipotent *substance*, which has a real existence—its *minimum* is *matter*—its mediate or intermediate is mind, and its maximum is God. The higher comprehends the lower, and infiltrates itself into every molecular atom and monad in existence.

Now for the application: The Godlike principle which is found alike in every *monad*, exists as a matter of necessity in the iron ring and in the arm of the medium, subject, in both, to a law which is known to chemists on the spiritual plane of life, and the molecules in each can be made to pass by each other with the same freedom that two rings of vapor would interlock each other, or a current of atmosphere pass through a dense fog.

The rings are never separated when passing upon the arm or while being interlinked by spirit power; hence, they are never left divided.

This explanation we are aware "will be as clear as mud" to many readers; others will appreciate the principle involved. We will just say in conclusion that mind, intelligently exerted upon matter, has supreme control over it. It is a positive element to which the negative (matter) yields implicit obedience. In all of the practical movements of every-day life, such is the case. As knowledge obtains, so are the results of the action of mind made apparent in moulding matter into practical use.

We say to yonder mountain be thou removed into the sea. An intelligent person would never give the command until he had the instrumentalities all at hand to intelligently produce the desired result. Before steam cars were known, the highest intelligence would use, perhaps, nothing better then a spade, horse and cart to perform the work with. Our correspondent would use to disunite and again unite the iron ring, a blacksmith's forge, hammer, chisel and anvil, or its equevalent. Those who better understand the laws of matter and mind use a more potent means, as much better at least as the steam car is superior to the old dirt cart for moving mountains.

R. T. HARRIS, formerly a Presbyterian clergyman, gave an address upon the subject "Old and New," Decatur, Illinois, on Sunday, March 2d. We understand that Bro. Harris gives good satisfaction and will receive calls to lecture. Address, Clinton, De Kalb county, Illinois.

JOHN H. LIENING is lecturing in various places in California.

DR. W. PERSONS is healing the sick with good success at Richmond, Va.

JOHN L. SIMMS, of Lapier, Mich., speaks favorably of the cause of Spiritualism in his town.

BROTHER HAMILTON of Pecatonica, Illinois, has our thanks, as has many others, whose names are too numerous to mention, for procuring a list of subscribers for this paper.

LYMAN C. HOWE lectures at Clyde, Ohio, during March; Painsville, Ohio, during April. He would like to make further engagements for Spring and Summer.

LETTERS have been sent to this office for the following persons: Maud E Lord; L. F. Cummings; Dean Clark; J. K. Bailey; Mr. White, and Mac Jones.

THERE is to be a discussion the 21st of of March, at Versailles, New York, between M. M Tousey, Spiritualist; and Rev. A. N. Craft, Methodist.

A history of the "Haunted School house" at Newburyport, Mass., with five illustrations, can be had by sending twenty cents to the office of this paper.

REV SAMUEL WATSON, D. D., so widely known of late as the author of "The Clock Struck One," has returned to his home at Memphis, Tenn. He sails for Europe about June first.

HUDSON TUTTLE lectures at Milan, Ohio, Sunday, March 16th, and 23d, at 7, P. M.; at Brunswick, Ohio, first Sunday in May; is also engaged to speak at the celebration at Cleveland, March 31st.

C. W. STEWART speaks one half of the time at Janesville, Wisconsin. He would like to make engagements for week evening lectures during that time, in Northern Illinois or Southern Wisconsin.

N. FRANK WHITE is lecturing at Detroit, to crowded houses. During April he lectures at Breedsville, Michigan, and the last two Sundays in May and five of June in Chicago. He could lecture in Southern Wisconsin the first two weeks of May, if desired.

DR. H. K WHITFORD, well known to many of our readers as a most skillful physician and surgeon, and who has occupied a chair in Bennett Medical College for some years, has been induced to open an office at No. 96 Kinzie St., in this city, and divides his time between Chicago and Elgin.

BROTHER M. S. DAY informs us that the Spiritualists of Watertown, N. Y., are to have a meeting on the 30th and 31st of this month. The Rev. J. H. Harter will be there. Bro. Day also speaks in high terms of the mediumship of Messrs. Bastian and Taylor.

HALF-HOUR RECREATIONS IN POPULAR SCIENCE, Dana Estes editor. This work is issued monthly, and contains a fund of information that can not fail to interest the inquiring mind. Each number is full of valuable suggestions. For sale in Chicago by Cobb, Andrews & Co., 469 Wabash Ave.

DR. DOWD, (brother of F. B. Dowd), is now at Springfield, Ohio, healing. He is a student of Dr. Hotchkiss, the celebrated Snapping Doctor. In his circulars he says: Classes will be formed, and experiments made daily, demonstrating a new mode of magnetizing, surpassing the wonders of the olden time magic. Not one in ten can withstand the strange wierd power Dr. Dowd possesses over the body. (Does not affect the mind). Those susceptible to his influence at the third sitting can become healers of themselves and others. "And these signs shall follow them that believe: In my name shall they cast out devils. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

To Book Buyers.

The following books on our list can not be supplied at present, viz: "Illustrated Practical Mesmerist," "Magic Staff," "Spiritualism through the Woman of Endor" and "Spirit Mysteries Explained." The following are

OUT OF PRINT:

"Three Plans of Salvation."
"Arcana of Nature," vol. one.
"After Death; or, Disembodied Man."
"Arcana of Spiritualism."
"Man a Religious Animal."
"Man and his Relations."
"Origin of Species" by Kittredge.
"Pre-Adamite Man."
"Supremacy of Reason."
"True Love"
"Holy Bible and Mother Goose."
"Lyceum Guide."

These can not be supplied. Will our friends who have ordered any of the above please change their orders.

An Inquiry.

Andrew Hall, of Halsey, Oregon, inquires, What is to be done by a circle for the investigation of spirit communion, when a band of lying blackguards assume control of the media?

The spirit of this query indicates that the writer desires to know more of the philosophy of life than is supposed to be manifested by the controlling spirits of his circle.

The experience of his *circle* is of great value, if properly considered. But for that experience they might not so fully realize the fact that the blackguards who pass from this life, find themselves possessed of the same traits of character in spirit-life, and are only elevated out of such a condition through the laws of development. That demonstrated philosophical truth will produce its effect upon our own institutions, and in due time teach the people that it is their duty, as a government, to see that every child is well fed, clothed, educated and taught habits of industry, economy and truthfulness.

No parent that will not see that all these things are thoroughly attended to should be allowed the custody of children. In the people rests the sovereign power to reform such a course of training as will result in producing good men and women everywhere, in this life—then there would be no blackguards sent to spirit life; hence none to disturb the honest investigators for intelligent spirit communion. But we may be permitted to say right here that no circle will be troubled with blackguards longer than is for their good.

The Philosophy of Life teaches us that there is a great fundamental principle underlying all life. We perceive a law of *affinity*—attraction and repulsion—is manifested everywhere. The sincere aspiration of the souls of those who really desire communion with refined intelligences will soon be gratified, and circles will be formed in which communion of the order desired will be equal to the demand.

Remember always, that the law of attraction and repulsion is potent for its work throughout the world.

As the united souls aspire for the good and the true, so there will ever be a supply equal to the demand.

The Pharisees Rejected, and Cried for the Blood of the Nazarene.

"S. S. JONES, ESQ, PUBLISHER RELIGIO-PHILOSOPHICAL JOURNAL, SIR:—We return this day the copies of your paper sent to the Reading Room of the Young Men's Christian Association. If we are indebted to the publisher for the contribution, we desire to say that it does not belong to a class of literature which would be received by the *most careless and indiscriminating* committee as worthy a place in a *Free Reading Room*, much less one under the management of the Y. M. C. A. If the publication is donated by any disinterested friend in Elgin, we commend his obedience to the Divine command concerning almsgiving. Please inform him that it will not be taken from the office again.

"Most Respectfully Yours,
"S. O. MERRILL,
"Sec. Y. M. C. A.

"Elgin, March 6, '73."

The RELIGIO PHILOSOPHICAL JOURNAL has been donated to the Elgin Free Library by one of the most distinguished citizens of Elgin, whose pockets are never closed against demands of charity, and whose love for the good of his fellow-man is proverbial. We have been paid for the paper up to the 29th of February, 1874. Inasmuch as the Young Men's Christian Association (who by the by are very like the Pharisees of old Jewry) control the *Free* (?) Library of Elgin and refuse to allow the paper place in the *Free* (?) Reading Room, we will transfer it to any orphan who may apply for it.

Oh Christianity, what deeds of horror have been committed in thy name! What a pall of darkness envelops the minds of *many* of thy *professed* devotees! Christ is daily crucified anew. The cry still goes up, "Release Barabbas, but crucify *the Christ!*"

A Letter from Chauncy Barnes.

BRO. S. S. JONES:—A few weeks since I noticed in the JOURNAL, an account of my being in trouble, which was caused by prejudice and spite. We settled in Ohio, on a mountain, hoping to live a quiet and peaceable life, and properly develop a good spirit within us. After we first moved into our residence, we went to the city, six miles distant, to procure articles for housekeeping. While thus absent, our house was broken into, trunk bursted open, and $2,500 in greenbacks stolen. This crippled us badly. We had a little left, and therewith built a barn and church, octagon form. In December, a year ago, Mr. Curtis and wife passed to spirit-life. I then went forth giving tests, healing the sick, lecturing etc., to raise money to finish our church. I unfortunately got among a class of people who did not appreciate my spiritual views, and consequently met the spirit of persecution. One night in a circle a very strange influence took possession of me; but no law of God, man or nature, was violated. What was done, God and the angels know. The report is that a girl about 14 or 15 years, large of her age, got frightened. Supposed she saw a ghost or spirit, or a man that looked like Mr. Barnes. Still nothing was done. The court asked her what she said to him, she replying that she told him to go away. "Then What?" "He went away, and as he departed he knocked down part of the chimney." "What Then?" "He wanted to kiss me." "Did he?" "No!" "Did he lay hands on you?" "No!" These are the facts as stated. The justice before whom I was tried is very much opposed to those around him, because they are Spiritualists. At a circle one night, he came very abruptly, took a niece of his by the arm, saying, "March home, this is no place for you."

Baltimore, Feb. 20th, 1873.

REMARKS:—That BRO. Chauncy Barnes has been foully dealt with *in the name of law*, we doubt not. He is no self-constituted martyr. He lays no plans to get into prison for notoriety's sake. He is an old man and a very remarkable test medium.

Let our friends remember the old man in trouble, and come to the rescue. Small contributions sent to him in this trying time will help him very much. Direct to him promptly. Address Chauncy Barnes, Mansion House, Baltimore, Md.

Paine Meeting.

DEAR JOURNAL:—A Paine meeting was held at Spiritual Hall not long since, and it was attended by a large audience, considering the inclemency of the season. Mr. E. R. Seeley was chosen Chairman, and A. R. Avery, Secretary. The Chairman opened the meeting with some well chosen and timely remarks relative to its object and the debt of gratitude which Liberalists and Spiritualists owe to Thomas Paine. Dr. S. D. Pace, the orator of the evening, was introduced and made a very earnest and eloquent address, reviewing with particularity the life of Tom. Paine, and especially that portion while he was intimately associated with Thomas Jefferson and others of the "Fathers of the Republic." He also showed in a happy and convincing manner the ridiculous position of our orthodox friends in reference to Paine and his ideas. The Doctor's address was listened to throughout with interest and often vigorously applauded. At the close of his remarks the meeting was addressed by Mr. E. R. Seely and several others.

The meeting closed at a late hour, the cause of Liberalism having we think been much benefited by the gathering. Yours, A. R. A.

Port Huron, Mich.

The Gordon Expose at Apollo Hall.

ED. JOURNAL:—From the beginning I have been the defender of real mediums. For the most part I have found the frauds among the enemies; but occasionally one is found who simulates for gain; even real mediums may prostitute their powers and deceive the very elect. Frank Gunnell was more successful in deceiving Spiritualists than Gordon has been. Gunnell was all fraud; Gordon had the prestige of admitted mediumship, and so had a heavy advantage. Then Gordon had two accomplices at least, as the sequel proved, to aid in his tricks. Genuine mediums sometimes complain of want of support, and in some cases with justice. But if mediums will lie, contract debts and squander the money which should pay the debts, drink and do other things not strictly moral, it behooves Spiritualists to avoid sanctioning such persons. I have no wish to be severe, but Gordon is not the only medium I have found who was willing to take money without the proper equivalent. With Gordon's past I have nothing to do as I know nothing.

About one year ago I visited his

MOCK CHURCH

with mind wholly unprejudiced. It was soon apparent that the *spirits* required too many conditions; an air of deception pervaded all the fixtures and movements. A magnifying glass enabled me to inspect the mystic shades representing the returning spirits; and, behold! they were material manifestations, more gross than even human bodies. I caused the suspicious facts and circumstances to be published, and to all who inquired, pronounced them frauds of the basest kind. Subsequently his accomplice for conscience's sake, refused to aid in the deception any longer. This threw Gordon into a perfect stew. His revenue was cut off He complained bitterly of the young man, suspended *his* manifestations, and arrested him for stealing, but proved nothing. The

PASTEBOARD SPIRITS

were produced in court, and he declared a *conspiracy*, and went on to prepare new conditions. Another young man was found, new figures procured, still more material, and new fixtures improvised. A net curtain was suspended across the middle of the long narrow room, behind which the spirits appeared. Over the altar at the further end of the room, was placed a beautiful painting representing, as supposed, Bishop White in a clerical robe with juvenile angels responding to his inviting arms. Of the other paraphernalia I need not speak; but the whole arrangement was calculated to deceive even the wary.

A short time before the present expose, after he was well under way, and the spirits were coming in numbers for recognition, I went again to see the improvements. On neither occasion was there any proper opportunity for inspection, and no means of judging except by vision, and this defrauded by every possible device. The following

CRITICISMS RESULTED:

1. The manifestions were two *material* for the degree of light.
2. The spirits all came from the left and further corner of the room, and all disappeared in the same place with the side or back of Gordon to the audience.
3. They always disappeared within his arms and shrouded by his robes.
4. Before every new face, he passed to the side of the closet and thoroughly obstructed vision by contact of robes with the curtain.
5. The motions of his figures were purely mechanical—he always moved when the figures moved and seemed to talk to them.
6. He dropped a part of the toggery on the floor where it remained from ten to twenty minutes, was seen by several, and adroitly removed by him.
7. The whole exhibition proceeded with increasing *density* and boldness, as each success warranted a bolder deception, closing with the spirit bride, a common false face ornamented with head-gear, veil and pendant, flimsy and dirty gauzy dress, the same precisely as exhibited at Apollo Hall by the exposers.

Spiritualists were deceived by the reflex effect of the general accusations against mediums; they knew that Gordon had given good tests, even to being lifted up in a public audience; they assumed that he was still a medium, and were unwilling to believe that any medium would so profane and prostitute his powers to such base uses.

My theory of the matter is, that Gordon

REPRESENTS

the average condition of society, and especially public men. All our commercial, social and relgious theories and systems are conceived in sin, and shapen in iniquity, and tend to evil. Gordon as a medium takes on and reflects these conditions. He promised faithfully if not prosecuted, that he would abandon his fraudulent practices; but he is again out on the plea of conspiracy, and proposes to renew his manifestations, notwithstanding his most *violent* defenders caught him in the act of concealing his figures, and now openly condemn him. While I would not persecute him, it seems but just that Spiritualists should place themselves on the record against all pretenders. Had not these men caught him, arrangements were made by which he would have been caught, and it is well for him that his friends did it, as he might have been roughly handled. I don't hesitate to pronounce Gordon's present manifestations miserable deceptions, calculated to injure all honest inquirers. At the first public meeting the figures were produced and recognized, and a number of his warmest friends publicly denounced him. His failure to keep faith brought the subject up again last Sunday, which developed some new matters. Gordon not only publicly charged conspiracy, and theatened the life of any one who should attempt to expose him, but has actually

RENEWED HIS CIRCLES,

with followers to sustain him. A special meeting at the close of the conference appointed a committee to wait on him, and notify him that he must retract and cease his frauds, or he would be prosecuted. How he will take this I can not tell; but those who have undertaken this business will see that it is well done.

Meantime there comes a new phase here, as well as in Wisconsin and Iowa. Professor Morse has found a suitable medium, and now communicates by electricity. The same medium is good for raps, lifting table clear of floor, writing, and materialization. By advice he abandons his present business, and to-morrow gives himself up to the work.

New York. J. B. WOLFF.

REMARKS.—We hope our brother will give us full particulars in reference to this new medium. Prof. Morse will perform, no doubt, some remarkable manifestations through him.

W. B. CHAMBERS, of Marshaltown, Pa., has our thanks for a list of new subscribers. Those who spend a few hours to get subscribers for this paper, are richly rewarded by the effect speedily produced upon their neighbors who read the JOURNAL. In all such cases circles are soon formed and new mediums are developed with satisfactory spirit-communion.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

THE 31st OF MARCH, 1873.

The Twenty-fifth Anniversary of Modern Spiritualism.---A Communication from John Pierpont.

A quarter of a century has rolled away since the young giant, MODERN SPIRITUALISM, stepped forth into existence. Its first words were, "Here I am, come and look at me!" It went forth on its mission all over the world, in palace, and in cot, on thrones, and among the people, in social, political and religious associations. Everywhere, where a human being existed, it has ever gone with the same bold and reliant air—saying, "Here I am, look at me;" and while some of the so called scientific minds have scoffed at him, with little or no examination, charging him with being an arrant impostor, "a seven day's wonder," he has smiled at them just as defiantly, conscious that the truth, like its divine Author, can wait for human recognition, and has walked right into their midst and coolly proclaimed, "Here I am, look at me." Prayer and holy water and priestly denunciation have been as powerless as the sneers of the so-called scientific world. Notwithstanding the folly and fanaticism of many of his followers, which have indeed been great, the efforts of many to excuse their human weaknesses as the result of his presence, the persecutions, slanders and attempted crucifixions by Church and State, the young giant has gone on, fearing nothing; he has visited all nations and climes, and has struck a key-note in the souls of humanity such as the world has never before heard. It has been said that "prejudice and precedent" are the greatest barriers to human progress. This young giant has met these boldly; prejudice, the crabbed and surly daughter of ignorance, has with an unrelenting hand used every means in her power to strangle this child of progress, to remove this great lever which the Infinite Father has placed under humanity to lift them out of the mire and place their feet in the true pathway that leads to the highest unfoldment of life, yet this has not arrested the onward march of this grand and triumphant "genius of universal emancipation" that has come to bless the world, and give to each human being not only the means by which they may understand their present conditions, and many of the mysteries which have hitherto surrounded human life, but much of the future, which had always been veiled in obscurity. On the other hand, the bitter prejudices of the bigot and the self-righteous that were arrayed to crush this which seemed to them to be the worst of all demons, have just as signally failed; for in the churches to-day all over the world, there are millions of Spiritualists who drink from the pure fountains of celestial love and wisdom, and have been warmed to a better consciousness of these truths by the presence of this living and immortal child which has been so fearfully denounced from their pulpits. They may not have seen him in his fullest and most clear manifestations, but a measure of the divine glory which belongs to this grand revelation of the age has come to them, and they know that they are blessed.

I am glad to speak to the world to-day, and it is my soul's desire to say to all Spiritualists wherever they may be, that in the celebration of this, the Twenty-fifth Anniversary of Modern Spiritualism, we rejoice in common with you, and all through the Spirit World there goes forth a jubilant song of thanksgiving and praise

"For the blessings that hallow our days."

To you, oh Spiritualists, of all earth's children, would we say, Rejoice, and be glad, for you have found the light of the Better Land, and in the consciousness of the presence of your loved ones, combined with that of your own rectitude, is to be found a source of the highest enjoyment, the sweetest peace, and that which, in proportion as you receive it, will make you as a band of brothers and sisters, each and all working for the good of humanity. Understand, then, oh Spiritualists, and be awakened to a consciousness of this great fact—that Spiritualism is the essence of all reforms; that whatsoever hath reference to the welfare of humanity, in any of its departments and conditions of life—whatsoever hath reference to the progress and unfoldment of Nature around man, on your globe, or on any of the globes of the universe, habitable or unhabitable, is intimately related with Spiritualism in its grand unfoldment. It has no narrow elements of selfishness, no blind views of temporary prosperity, but leads man into the grandest and most sublime realities of a life which holds all other lives as its own—sacred.

A love that is all-embracing and divine in its character will be yours in proportion as you are faithful and true to the law of the Spirit of Life, which is in you, and which is beautifully unfolded and strengthened by the influences that come to you from the Better Land.

During the quarter of a century just past, intelligent communications have come to the world of humanity from the world of spirits, and a grander and more extensive work, freighted with the sweetest and richest blessings to mankind, has been accomplished, than in all past ages of the world. There are those with me now—ancient spirits of the long ago, who confirm this statement as true, and in placing this crown on the quarter of a century just closing, we need not recall to you, who are familiar with them, the wonderful and varied manifestations which have marked that brief and important period. We would have you to number your blessings and seek to realize more of the glorious light that shines within and around about you; and in so doing you will grow nearer to each other, and, as your souls thus reach out and realize the presence of each other, you will come nearer to God—that is to all that is good.

The work of the last quarter of a century, so well begun, is to be carried on. The little rivulets and streams that have been opened all over the world will increase as man's spiritual nature is unfolded by the highest purity of life, and he will realize that these shall become "as broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby."

In the grander freedom and purity of life will come more glorious manifestations, proving, beyond the possibility of doubt, the oneness of life here and hereafter, and the indissoluble ties that bind all our Father's children, not only on this earth, but in all the spheres, and from all the earths that are and have been sending forth their countless myriads into the home of the angels.

The consciousness of rectitude, the desire for the fulfillment of the divine purposes of life, which come to you from the knowledge that you are spirits now, and in the Spirit World, though clothed upon with mortal garments, will give you a more earnest realization of the responsibilities of life.

To those who have labored long and earnestly with us—the pioneers in our cause, our co-workers—we would send words of holy cheer, conscious as you are of the source of the divine impulses which come to you from time to time; let us say that you are not only laying up treasures now, by your earnest and faithful labors, but everlasting foundations that shall stand firm and immovable in the inner life toward which you are moving; and the mansions which you are now building will be illuminated by the light of the celestial world, and thus be made radiant with a glory that your world can not conceive of.

In conclusion I would say, Be of good cheer; the world moves onward and upward, and this is the key-note of life everywhere.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Three Days' Meeting in Philadelphia.

The First Association of Spiritualists of Philadelphia hold their regular Sunday meetings at Institute Hall, North-east corner of Broad and Spring Garden streets. On the 30th, of March. Mrs. N. J. T. Brigham will lecture at 10½ o'clock, A. M., and 8 o'clock, P. M. Lyceum No. 1, meets at 2½, P. M.

The Association, in conjunction with the State Society, will hold their celebration of the twenty-fifth Anniversary of Modern Spiritualism on Monday, the 31st of March, at 2 and 8, P. M. Mrs. Brigham and other speakers will be present.

The Seventh Annual Meeting of the State Society will convene on Tuesday, April 1st, at 10 A. M, 2½ and 8 P. M.

The friends throughout the State are earnestly invited to attend and participate in the business.

ELIZA L. ASHBURNER,
President.

HENRY T. CHILD, M. D.,
Secretary, 634 Race street.

Medium's Column.

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J. W. VAN NAMEE, M. D.
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Inner-Life Department.

CIRCLE OF LIGHT.

W. L. Jack, M. D., Medium;

JOHN BROWN SMITH Reporter and Correspondent. Papers can be obtained and subscriptions received by him at 812 North Tenth Street, Philadelphia, Pennsylvania.

Philadelphia Circle of Light.

Needeigh.

"Behold I stand knocking at the door, and if any one will open it unto me, I will come in and sup with them." This, indeed, is a saying made use of in olden time by another. I come with the new book of love and behold *I* stand knocking at the door. Who is this great *I?* I am a spirit that always did and always will exist, both before and after these knockings. How many little *little I's* that are endeavoring to place themselves upon an equality with the *great I's?* What does this knocking at the door signify? Sometimes you have heard the gentle knockings at the door, or upon the floor. Do not despise the day of small things. If you will listen to the knocking, the Spirit World will come *enrapport* with you, in sweet, holy, soul-communion, and it will of necessity bring you in closer relations with the *Great I.*

What care we for the opinion of the great scientific world, as step by step we go up the great ladder of truth, independent of them. Many think that they can jump to the top at one leap. Even if they could, they could not hold their position unless the structure was proven from the first step upward. *I* will bring unto you those bright intelligences, which they must touch for a feast of the soul, with all of its sweet hallowed influences. If you will not let the *Great I* come to you, how can you expect to fully realize these spiritual blessings of life?

Oh! Spirit of that Divine Love and its teachings, I do admire what he can do for man with his love and friendship. We do admit and acknowledge the *Great I* behind the throne of love, in all things; and if you will only open the door, they will bring those sweet soul-communings of the angels. To this table of love all are welcome. It is spread with the pure covering of truth, which is as white and pure as the falling flakes of snow. The angels have woven it with the thread of truth in the loom of eternity. The pattern has been made by them to fit each soul, and as you desire to wear the garment, so will it be made to fit each soul. May each blanket ever keep you warm with the pure spirit of love. [This communication was given by Ogaretta and dictated by her teacher in spirit-life].

Harrison W. Joice.

Since the spirit has gone, I must here testify that there has been no deception in this case. There are a great many spirits who do not like to come back openly and speak themselves. Ogaretta has spoken what was given her to say. How many there are in this life who do not like to be put forward. My explanation is short, and I am glad that there are those who watch the spirits inside, as well as those outside.

Ruggy.

I would like to come and tell what I know, but I am such a big fellow that the medium will not care to have me come in, as I would have made almost one-half dozen such as he. I was not dignified enough when on earth. I was rough, but I will try and behave myself here, as it may accelerate my progress. I said to Josh, who is my brother, look out, or the Red skins will kill you; and they did kill him. The first fellow I met on the great river of eternity was he. I did steal and rob a little, but I am sorry for it. They wanted to make me the chief of the band.

If I would go back down to Mexico again, I would try to change things. I can talk the Spanish language right well, through the organism of this medium; it is a beautiful language.

Ned Rivers.

There is no more work for the old nigger to do; throw down the shovel and the hoe. There are more smiles upon the river of truth than upon the old Suwanee river. I had a good bit of Satan in me, so old massa said, but since I got over the river I found out that I was not totally depraved. I sailed up stream and received the approbation of being a good faithful servant. Please sing "Down upon the Suwanee river" for me [a person sings the song]. I never hear that song sung, but it makes me feel as though I were back again playing upon my old banjo. [He goes through the motions of playing a banjo] the Lord be praised for what was done for my old woman Huldah. My name was old uncle Ned Rivers, and there was none of them down there that could play on the banjo better than I could. Yes, that is true, for there comes in the truth as taught by this Spiritualism. No more going into the field of rice, or to the market and eating "hoe" cakes. If our folks down upon the Suwanee river, or any other river, we can come back to them and sing the sweet tunes of love.

George Christie.

I never hear that song sung, but it brings me back, although I was only a minstrel. It would touch the chords of my heart when I was poor, and the world would pass me by, but when I began to rise, the world began to come to me. [He refers to the song "Down upon the old Suwanee river," sung for Ned Rivers].

Rev. John Knox.

I would like to say a few words here since they are lecturing about old John Knox in this city. What care I for hearing from the dead. What care I for the present reformation, unless it be for the spread of truth. You people would be burned at the stake, if the same focus of authority could be brought to bear to-day, as in the past. I do not come as a Presbyterian or Methodist, but as an independent spirit. I worked out my own salvation. I come no longer with fear and trembling, relying upon others, but I only fear that I may not do my part right, and tremble for what I have done wrong. I am glad to see that my teachings did some good, although I would preach very differently now.

Rev. Joshua Leavitt.

I endorse every word that has been said. [A member of the circle had been speaking in strong language of the right inherent in all to give forth independent thought] you are the first independent man that I have heard speak since I came here. I am so glad that we are rising to a proper appreciation of our rights. Each day brings new light and independence into the church, and even some of the "Independent" churches are being overturned. I have not found Hell! It is, however, an independent subject, outside of all others. I have found that Hell is only within our own being. I once contributed to the "Independent." Ah! how much intelligence there might be given forth in that paper, and I want to lend a helping hand for good to some of those connected with it.

Rev. John Wesley.

[A member of the circle was reading the editorial in the RELIGIO-PHILOSOPHICAL JOURNAL of January 25th, in relation to the great discussion going forward in the Methodist church, when the spirit of John Wesley, the founder of the Methodist church, said emphatically, "I desire at another time to speak on some of the remarks made during the discussion."] The reading was continued and when the remarks of Dr. True were read as follows:] "During the seven years that I have accepted this theory of destruction, I have converted four hundred and fifty souls" the spirit of J. W. instantly came and spoke as follows:

"I must come now. Yes, I have thrown aside those old clothes. I have thrown an ink stand of truth into that discussion because the people are tired of Hell and such hellish doctrines concerning Hell. That egotist says that he has converted "four hundred and fifty souls." I would throw them drops of ink from that ink-stand so that they may write with the pen of truth. Let me pick up that ink-stand again, which can only touch these elements in the right way. I am at work with the noble Whitefield and others and the world shall know who is right with all due reverence to the church I founded. There is a great work going forward in the church. There still exists in the Methodist church that spirit of true Spiritualism, and we will stir the muddy waters up.

Two Wonderful Children.

MR. EDITOR:—On my arrival in this city, I made the acquaintance of Brother George W. Kendall, who is Vice-President of the Spiritual Society here. I was welcomed, as all Spiritualists will be, who visit this city and call on Brother Kendall; and here let me say, that the residence of our good Brother is thronged every night by investigators and friends to see the wonderful manifestations of the two little girl-mediums—one thirteen years old and the other seven. Mabel is the eldest; Carrie the youngest. It is a great pity that these little girls can not be seen by the people of this whole country.

I do wish that the Spiritualists of the United States, would induce Brother Kendall to travel with the little girls, so they could be seen. I am sure great good would result to the cause. These little girls are clairaudient and clairvoyant. They are physical mediums, and Miss Mabel, the eldest, will take her school-slate and put on it a small piece of pencil about the size of a pin head, place the slate under the table, and our spirit friends will write to us. This she can do anywhere and at any time, requiring no conditions. They are indeed wonderful children.

Brother Kendall is a lawyer in this city, a fine speaker and excellent writer. He would be an acquisition to our corps of talented speakers. Again I say, Brother Jones, let us induce Brother Kendall to take his children North, East and West, so they can be seen.

Since writing the above, I was sent for by Brother and Sister Kendall, and I went in company with L. D. Towsley, Esq., Mrs. Scott, and Mrs. Tillotson, and on our arrival we found Mr. and Mrs. Yates. All but Mrs. Scott had often seen the children. After a little while Mabel sat down to a table twenty inches wide and thirty-two inches long, which was covered with an old worn blanket, so thin that it was almost as light under the table as anywhere in the room—the gas burning brightly, and fire in the grate. She held her school-slate in her right hand, a piece of pencil about the size of a pin-head, on the slate, and in an instant it was written upon, a spirit asking for his wife, who was a friend of Mr. and Mrs. Kendall. The name was John W. Knapp. At Mr. Kendall's request, he wrote a message with a lead pencil on a card for Brother Kendall to give his wife. After an hour and a half of intercourse and communication with the Spirit World, Mabel's guide wrote on the slate, "Stop," and his order was obeyed.

Then Brother Kendall told little Carrie to let the spirits tie her. She then got under the same table—room as light as could be made, and in an instant they tied her hands behind her with a ten-foot rope. Then a slate was placed under the table with a crumb of pencil on it, and the spirits wrote plainly, "Mary," and made a picture with two faces. I then spoke to Brother Kendall about taking the children North, and he informed me that he would do so, leaving here on the first of May, going first to Mobile, then to Atlanta, Memphis and Louisville, where I will join the family, as he said he would only go on the condition that I would accompany them so as to look after the little girls' health, as he is devotedly attached to his little "Angel Instruments. No one can tell how wonderful these children are. They must be seen to realize their wonderful gifts.

Brother Kendall keeps a regular file of the JOURNAL and the *Banner of Light*, and has done so for the last two years, and he informs me that the sale of the JOURNAL and *Banner* are continually increasing in this city.

Fraternally yours, WILLIAM CLEVELAND,
New Orleans, La., Jan. 27th, 1873.

Notes from Our Scrap-Book.

BY JUSTITIA.

In England, the persecution of the Quakers commenced before the elevation of Cromwell, and extended through the protectorate and the reign of Charles II, and were not arrested until William Penn, through his influence with James I, succeeded in breaking up the vile practice.

In 1668 William Penn was imprisoned for writing against the Church of England.

In the last half of the 17th century, the Quakers were imprisoned by the inquisitions of Rome, Malta and Hungary.

In the days of good Protestant Queen Bess, in the last half of the 16th and beginning of 17th century, the Congregationalists were imprisoned for life or publicly executed, and influential dissenters, regardless of sex, who would not conform to the usages of the established church, were consigned to the tender mercies of the public executioner. The persecutions of the non-conformists and dissenters in England extended through a period of nearly one hundred years.

Henry the VIII burned Tyndale at the stake for giving the New Testament to the people in English, but afterward apostatized and became the head of the church in England.

The Moravians and other feeble sects in Germany were put to death, or thrown into prisons and dungeons by the Lutherans, where they miserably perished. The Jesuit Priests obtained an edict reducing them to slavery, and in 1819 they were compelled to leave their homes and property to avoid the consequences of its enforcement.

In the middle of the 17th century the Presbyterians of Scotland were shipped by thousands to the American colonies, and sold as slaves. The Covenanters endured as many privations and sufferings as did the Pilgrim Fathers.

The Presbyterians and Episcopalians of England and Scotland, persecuted one another in the 17th century with true Christian zeal.

Voices from the People.

The *Banner of Light* is kept for sale at the office of this paper.

UNIONVILLE, MISSOURI.—A. Sechrist writes. Spiritualism is yet in its infancy in this place. All we want is a test medium. I am said to be a healer, myself. I have cured almost every case that I have had.

MENDON CENTER, N. Y.—N. Powell writes. I have sat in circles at least a hundred times. In private circles in my own family I can feel the slight touches that mediums tell me are spirit hands.

SEDALIA, MO.—Daniel White, M. D., writes.—I have not been able as yet to find but one avowed Spiritualist in this city, and none of our Spiritual publications are taken here. I shall endeavor to introduce the JOURNAL here as soon as possible.

DAYSVILLE, ILL.—A. Newton, M. D., writes. Please say through the JOURNAL that mediums who can make Daysville in their way, and who wish to recuperate their strength for a few days, prior to further engagements, will find a comfortable and pleasant home at my house. It is a retired and pleasant situation, and nothing will be spared to make such persons comfortable and happy.

REPUBLICAN CITY, KAN.—J. M. Towner writes.—Except my own family there are no outspoken Spiritualists in my neighborhood. I give away or loan my papers to all who will read them, and many would take the JOURNAL if it were not for the fear of being given over by their brethren to be buffeted by Satan. Still the blessed spirits are surely doing their work, and if we do ours, we need not fear the result.

DUBUQUE, IOWA.—M. M. Chandler writes.—I am fearful you think I am rather a poor subscriber, as I pay at the close instead of the commencement of the year. I am very much obliged to you for being thus accommodating. Had it not been thus, I should have been obliged to have discontinued it long ago, and I could hardly have dispensed with it. The JOURNAL has improved very much, and it has become almost a necessity with us.

CHELSEA, MASS.—Mrs. S. A. Thayer writes.—The ever welcome JOURNAL of the 23rd inst. is before me, laden with rich gifts of thought and spiritual meat for hungry souls, given by the most intellectual and independent thinkers of the age, who cater not to public opinion, but nobly strive to lead minds up the way of progression in the face of all obstacles. May angel blessings ever attend you for the great work that your valuable paper has done in leading the sorrowing ones of earth to look beyond this vale of tears for immortal life and love.

MILWAUKEE, WIS.—H. S. Brown, M. D., writes.—At a meeting of the Spiritualists of Milwaukee on Sunday evening, March 9th, 1873, it was resolved that we celebrate the 25th Anniversary of Spiritualism in this city in a suitable manner, on the 30th and 31st of this month. A committee was appointed to procure a hall and engage speakers for the occasion. All Spiritualists in this vicinity, especially speakers and mediums, are cordially invited to join us in this celebration. More special notices will be given before the celebration.

HARLAN, IOWA.—N. W. Babcock writes.—At this time there is more inquiry concerning our philosophy than has been for years before. Most of my idle hours are applied to answering questions or producing arguments to sustain the doctrines that we are taught by guides of the other sphere. We have thus far been able to sustain our doctrines, and thereby create a spirit of inquiry among many very good minds. We look forward in anticipation of a good time on the visit that E. V. Wilson is to make us the coming Summer. I keep the JOURNAL moving around among the farmers.

ASHLAND, NEB.—Henry A. Wallis writes.—Dr. J. H. Randall the well-known inspirational speaker, of Clyde, Ohio, closed a course of ten lectures in Ashland, Neb., recently. The lectures covered the most vital and interesting points of Spiritualism, and were listened to with marked attention by intelligent audiences, and all seemed highly pleased. Brother Randall gave us some excellent public tests while with us, occasioning much marveling among the incredulous. The thirty recent subscribers to your most excellent JOURNAL, were almost entirely from the interested members of the Orthodox ranks of this place.

DEER CREEK, IOWA.—H. A. Stewart writes. As we sow we know we shall reap. If we see and hear that which needs reproof, let us do it in love and humility; then it goes forth a mighty power for good, and will again return to us, doubly laden with peace and good-will. But if we rebuke in severity (and our combativeness gets up) it begets the same spirit, and returns to us. Oh! how discordant and bitter. This is law. How potent its teachings. How simple the law of love, and how true it goes forth choosing to suffer wrong, rather than do it, sorrowing for others, ever forbearing and forgiving, laboring with hope and ever watchful for good.

OLNEY, ILL.—Abram Martin writes.—I do not want the JOURNAL any longer than I can honestly pay for it, but I assure you I do not see how I could get along without it. When I miss a number I feel lost until I get it. You are engaged in a good and glorious work for the benefit of the human race. People are asking to come to our circles. They are making all kinds of inquiries as to what Spiritualism is. A couple of sermons have been preached against it, but it has only increased the agitation, and they are beginning to crowd upon our little quiet circle until we hardly know what to do with them. It appears that the more the preachers say against it the more people want to know what it is. Oh, for a good test medium to come this way.

ST. LOUIS, MO.—Warren Chase writes.—I have been traveling in Kansas recently and found your excellent paper largely read and highly appreciated in the State, and I therefore wish you to keep your readers informed that Ex-Governor Harvey, of Kansas, and late a candidate for United States Senator, is the First Vice-President of the Society for putting the Christian religion into our Constitution so that we may all be enslaved who do not profess to believe in Jehovah as God and Christ as the Ruler of our Nation. I also ascertained from reliable authority, that the late and now-fallen Senator Pomroy, of that State, was also in favor of this nefarious measure. I am not particularly acquainted with either of these men, but my friends are with both, and we are all watching this most important matter, for it is certainly a matter of life or death with our liberal institutions, as well as with our Government. If this measure could be secured by the deceptive policy of the Christian politicians and by imposing upon the honest voters, the effect must be a surrender of civil and religious liberty or a bloody revolution and general destruction.

BLACK RIVER FALLS, WIS.—Frank H. Allen writes.—Judging from the persons who have given the best portion of their lives to the study of the "world to come," and not wishing to emulate their example in accumulating the good things of the present (I think nearly all of them have been a failure) I have concluded not to give my time or money to the hereafter, but let the dumb thing take care of itself. I don't care whether the Methodists, Deists, Spiritualists or the Devil are right in their isms, and consequently don't want to waste my time reading papers of a religious character. I suppose I might have said at the beginning, stop my paper, and not have went clear around the sap bush to say it; but that is what I have written this letter for.

We are not surprised that our correspondent is heartily sick of the various phases of religions now taught,—all founded upon the *idea* of an angry, disappointed God, who has ever come out second-best in his contests with man and a *cunning Devil*; but how he can for that reason discard all teachings in regard to the *Philosophy of Life* and man's condition upon the spiritual plane of life, toward which we are all rapidly tending and into which he and his most beloved friends, as well as the rest of mankind now living, will soon be launched, is more than we can comprehend.—[ED. JOURNAL.

JACKSONVILLE, ILL.—C. F. Hamilton writes. Please find inclosed subscriptions I promised you. I will make your subscription list twenty-five from this town, and perhaps more. I am a young worker for the cause, and it gives me pleasure to contribute in this manner to the JOURNAL. I have taken the *Banner of Light* previous to getting your paper, but I believe it to be my duty and the duty of every person to patronize home institutions. I only worked a portion of one afternoon, and received twelve names. Half of these are persons that have not known of the paper or our philosophy, previous to asking them to subscribe. I find the harvest amply ripe, and many of our people would succeed in every sense if they would only come out and advocate what they know.

Thanks, brother. A few such workers as yourself would in less than three months' time, forever settle the question against "putting God in the Constitution," and pave the way for the speedy intercommunion of the inhabitants of the Spirit World with this, everywhere. How many will follow the example of Bro. Hamilton? We shall see.—[ED. JOURNAL.

COLLEGE SPRINGS, IOWA.—D. M. Dunbar writes.—The Spiritualists of this vicinity have had the pleasure of listening to ten lectures by P. R. Lawrence, of Ottumwa, Iowa. He has stirred up old Theology very much. But he has been shamefully abused in this region of country, by the Orthodox portion of the community. One old gray-headed divine wanted to reply to the lecture of Bro. Lawrence, and was told that he could have twenty or thirty minutes if he would grant the same time to Mr. Lawrence on the next Sabbath after he was done preaching, but he scornfully refused. Mr. Lawrence offered to meet him in his own town the next night and discuss with him from his own book, but this he at once refused to do, saying that when they wanted a Spiritualist they would send for him. However, they got along without sending. Mr. Lawrence went there and gave two lectures. The second night the followers of the meek and lowly Jesus were out in full force, headed by the Rev. Barker, and the scene there enacted was a disgrace to the town and country. The Rev Divine cracked his fist and called Mr. Lawrence a liar and blasphemer, and various other pretty names, and when Mr. Lawrence attempted to reply these Christian gentlemen would yell and howl so that he could not be heard, and the meeting broke up in confusion. Mr. Lawrence has given good satisfaction to all liberal men and women here, and conducted himself gentlemanly and firmly all of the time.

WESLEYVILLE, PENN.—Z. E. Peck writes.—The family of Mr. R. Glitten, of Edenboro, Penn., consisted of himself, wife, child and mother. On a certain day, not long since, fresh blood appeared upon the hand of the grandmother; also under the head of the child quietly sleeping in its little crib. The most careful scrutiny gave no evidence of the cause. On the same day of these manifestations, Mr. Glitten and lady rode out in their carriage, making a call on a friend a few miles from their residence. Immediately after Mrs. Glitten and child left the carriage, the horses ran away, throwing Mr. Glitten from the carriage, and literally dashing out his brains, his head striking a rock by the road-side. On the same day and hour of the day that the accident occurred, a little niece of Mr. Glitten's living one hundred miles distant, ran up to her little brother, crying piteously, "Oh! brother, brother, Uncle Russel is killed; his head is all bloody." The friends wish to know what caused the appearance of the blood under the child's head and on the hand of grandmother; also who informed the little niece that her Uncle Russel was killed? The village of Wesleyville is not quite forgotten by the angel-world. Mrs. Tompkins, of this village, is a healing medium of merit, and her mouth is filled with arguments in defense of the new religion. Erie City is making a rapid progress in her moral and physical development. The Spiritualists of this city have rented a hall for the purpose of holding business meetings Thursday evenings, and Sunday evenings for lectures and circles. Mr. Charles Raynor, a resident, is a medium for physical manifestations. In his presence spirits materialize so as to show their hands and play upon musical instruments, in the brightness of gaslight. The Gentle Wilson has been here and sown broadcast the seeds of the new philosophy.

PLAINWELL, MICH.—Mrs. L. E Drake writes. Having recently been called to the village of Vandalia, to address the people on the funeral occasion of Mrs. C. M. Merrill, a faithful and long tried Spiritualist, and whose request was, while in earth-life, that I should pay that last tribute of respect to her earthly form. While there, the Spiritualists and friends of humanity requested me to expose through your columns the ungrateful and tyrannical treatment they have received from the Campbellite Church of that village, a sect of people who claim to be the only true disciples of Christ. I was informed that this village was, just before the late rebellion of the South, minus a church, and in fact any convenient place for meetings, lectures, or funerals, and no one denomination possessed sufficient means to build a church, consequently all united and donated their mites, and the result was, a nice little church, with the understanding that it should be kept free for all to use as occasions made demands. Among those who donated for this enterprise was one George W. Quay, a worthy and much respected citizen. Soon the war broke out and a call was made for soldiers to share the hardships, and fight the battles for the Union. Among the first to enlist for three years, was George W. Quay. He was killed in the battle of Atlanta. His body was taken back to the little village of Vandalia to rest in the soil of his much loved town. The church was called for in which to pay the last tribute of respect to the mangled form of one of our Nation's brave; but, no! it could not be used for that purpose, for his friends were Spiritualists, and a Spiritualist was to preach the funeral sermon!

CHETOPA, KAN.—Elijah Justice writes.—On the evenings of the 24th and 25th of January, Mrs. Baker held seances here with great success, and all was satisfactory to my mind. I am sixty-five years old, and now living with one of my sons on a farm. On Sunday evening after Mrs. Baker's seances in town, my son-in-law and wife came here on a visit. My son in-law is a great skeptic, and I said, "Perhaps we have a medium in our midst." My daughter remarked, "Let us have a circle." A stand was procured, and two of my sons, a daughter and a young man—four in all—formed a circle, and in about five or six minutes the stand began to move, and then we asked questions, receiving correct answers. My youngest son is the medium. The next evening a couple of young men came and wanted to see the stand "walk," as they said. So we made the room dark, and placed a stand in it. The two young men and the medium went into the dark room. The stand moved and they tried to hold it, but could not. Then they proposed to tie the medium, and he agreed to it. They tied him securely to a chair. Soon it was made manifest by raps on the floor to come in, and, behold, he had been untied and then tied in a different way, and those present could not untie him, and were about to cut the rope, when I told them to come out and he would be untied. They did so, and in a few minutes the raps invited us in again, and sure enough, the medium was untied, the rope lying across his knees. The next evening twelve of our neighbors came in to see the medium tied and then untied. We put a guitar and a violin on the stand, the medium then went into the room, and in a few minutes the musical instruments were flying round the room and were played upon by the spirits.

We hope that Bro. Justice will occasionally report to us the incidents connected with these manifestations. If he will hold a circle two or three times a week, his son's mediumship will soon be more fully developed.—[ED. JOURNAL.

WOODHULL, ILL.—Isaac Paden writes.—There was a Quarterly Meeting of the Spiritualists held on Saturday and Sunday, the 1st and 2nd of March, 1873, at Aledo, the county seat of Mercer Co., Ill. They were well attended. Chief speaker, Mrs. M. H. Parry. The hall was well filled, and it was feared that it would not be large enough to hold the anxious crowd on Sunday evening, and to our surprise the minister of the Congregational church invited our speaker to occupy his pulpit, which offer was accepted with thanks and much gratitude. The church was well filled. The choir favored us with good music, and the minister threw in his mite with the rest. There never was a time when the people were more anxious to hear the words of eternal life than now, and they should certainly be fed, and there are but few who can feed the hungry and those who are thirsting after the water of life, better than Mrs. Parry. She is doing honor to the cause of Spiritualism.

NORTHAMPTON COUNTY, VA.—L. M. B—— writes.—I feel impressed to give you a few notes from this out-of-the-way place, where Orthodoxy holds entire sway. I was formerly a member of the Methodist church, brought up as it were at its very altars, until about four years ago, when I first became acquainted with the glorious doctrine of Spiritualism; after an investigation of some months, though in a very limited way, I became fully satisfied of its glorious truths. I hesitated not to make known my belief, which, of course, caused my good old Orthodox pastor to pay me an especial visit, warning me, as he said, against the wiles of the Devil, and wound up by requesting me either to give up the doctrine of Spiritualism or withdraw from the church. The latter request I acceded to and was immediately dropped by the most of my Orthodox friends, but have been fully repaid by my spirit friends from the other side; and my companion and myself now stand alone the only acknowledged Spiritualists in the community, but ever and anon, we hear of its making its way slowly but surely in our midst. Our beloved JOURNAL comes laden with some searching truths, and it sets them to thinking—and that is a good step on the ladder of progression. I think your readers can not too fully appreciate your JOURNAL for its great and glorious truths, as well as its plain and out-spoken manner of rebuking wrong, whether found in the pales of the church or out. Of all the reading matter that falls to my hand the RELIGIO-PHILOSOPHICAL JOURNAL is the first perused, and I would not be without it for twice the cost. Long may the editor live to send forth such an able and fearless exponent of the Philosophy of Life.

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BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. *Direct all letters* to E. V. WILSON, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

A Statement of the Case.

Has the Christian minister any standard of truth outside of his church? Is his word of honor, bond or written obligation to be set aside at the order of his church?

In February, 1872, we filled an engagement of four lectures in Ellicottville, N. Y., and as is our custom, offered our standard resolution to discuss Spiritualism from the Bible standpoint. At the time the offer was made there was a young man present—P. D. Barnhart, the Methodist minister, residing in Ellicottville. We had been informed that the gentleman would discuss with us, hence the challenge and resolution.

When we left, we requested Brother B. E. Litchfield, our correspondent in Ellicottville, to inform us of any disposition on the part of the enemy to accept the wager of battle. The following correspondence speaks for itself:

Ellicottville, April 10th, 1872.

MR. E. V. WILSON, DEAR BROTHER:—According to promise, I write you a few lines, to let you know results of your lectures in this place. * * * The people had much to talk about for a while, but the arguments in your lectures were so plain and conclusive, that the opposers can not defeat them, hence I suppose, they think to keep silent is the best course for them to pursue. But I have heard that the Rev. Mr. Barnhart, the Methodist minister who took notes at your lectures, made the remark in public the next Sunday after you were here, that Wilson was the biggest devil he had heard of since Thomas Paine, and that your lectures were almost a *verbatim* repetition of Paine's writing—very good proof, I think, to those who have read Paine's writings, that the bigoted Rev. never read them. I have heard no more in regard to that discussion, and probably shall not. Your lectures and tests which you gave in Ellicottville has done much good. * * * Thine respectfully, B. E. LITCHFIELD.

Being very much pressed for time, and having more on hand than we could well do, we did not answer this letter.

On the 9th of May, 1872, Brother Litchfield wrote:

DEAR FRIEND WILSON:—I received a request a few days since to call on Mr. Barnhart, as he proposed to accept your challenge for a discussion. I called on him to-day. He says he accepts your challenge and will debate with you the subject which you proposed when here. Discussion to be conducted on parliamentary rules. He says you may suit your convenience as to time; but wishes to know the time as soon as convenient. I told him I could make no definite arrangements until I heard from you. Please write me as soon as convenient, and let me know what arrangements to make, if you propose to discuss the question with him, and I will with much pleasure serve you to the best of my ability. I also wish you would send me the resolution for discussion as you proposed it when here. * * * I remain, as ever, thine fraternally, B. E LITCHFIELD.

On receiving this letter, as is our rule, we submitted it to the judgment of our guides, who said, "Do not be in a hurry to answer your friend. Litchfield is earnest and honest, but we doubt the honesty of the Rev. Mr B;" hence I did not answer this letter. In July I received the following:

Ellicottville, July 1st, 1872.

DEAR FRIEND WILSON:—About the 10th of May last, I wrote you a line, informing you that Professor Barnhart, the Methodist preacher in Ellicottville, had accepted your challenge for a discussion, and said you could suit your convenience as to time. I have received no answer from you, and fearing you did not receive my letter, I write you again to-day.

There are many in this vicinity that are anxious for the discussion. Please write at your earliest convenience, and if you propose to meet the Professor let me know what arrangements to make, and I will, with pleasure, serve you to to the best of my ability. Thine fraternally, B. E. LITCHFIELD.

We laid this and the former letters before our guides, remarking, "The Professor means fight." They answered, "The face of the letter so infers, but we assure you that the spirit of the letter means any thing but a discussion. You will, however, answer the letter very carefully, fully stating your position and assumptions, and wait results. There will, however, be no discussion." We replied to our spirit-guides, "We think there will be," to which they remarked, "This will afford an opportunity to test our opinions based on spiritual knowledge of human nature, and especially that portion of it bound by creeds, and yours based on human knowledge. You will answer these letters, acting entirely from the standpoint of human knowledge, going on to a written contract, and after the contract has been perfected, time and conditions appointed, etc., then, at a late date, this man will, like Professor Craft, a brother Methodist minister, go behind his contract, and repudiate the whole thing, on the plea of the good of his church; after which you will write him a sharp letter, and you will completely unmask him, causing him to show his hand and the dirty stuff that is in him, and then you will concede the correctness of our views."

On the 5th of July, 1872, we wrote Brother Litchfield, in substance, as follows:

"Your letters are at hand; contents noted. I herewith send you the resolution called for. You will present it to the Rev. Mr. Barnhart, for a formal acceptance. You will consult with him in regard to the expenses of the discussion, such as Hall rent, etc. I suggest a fee at the door, to be equally divided between the disputants, after paying expenses of hall, advertising," etc.

The resolution read:

Resolved: That the Bible (King James' version) sustains Modern Spiritualism in its phases and teachings. I affirm; the discussion to be conducted under strict parliamentary usages, during January, 1873, and to come off in Ellicottville, New York. E. V. WILSON.

In due time we received the following letters:

Ellicottville, July 11th, 1872.

DEAR FRIEND WILSON:—Yours of the 5th instant received the 9th. I called on Professor Barnhart, and received from him a formal acceptance of a discussion upon your resolution which I enclose to you. You will find by that document that he chooses the month of January next, and leaves it for you to appoint the time in said month; also the number of days to continue the discussion is for you to determine. He does not wish to use Sunday evening for that purpose. Mr. Barnhart suggested a fee at the door of twenty or twenty-five cents, or one dollar for the full discussion. I think that is, perhaps, preferable, if agreeable to you, the profits to be divided between you and Mr. B. Will that be satisfactory to you? Please let us know as soon as convenient. Mr. Barnhart is desirous of knowing the time you will appoint in January, at least by the first of October next. Thine fraternally,

B E. LITCHFIELD.

Ellicottville, July 10th, 1873.

I accept a discussion proposed by Mr. E. V. Wilson, through Mr. B. E Litchfield, and will comply strictly with the rules of debate, as suggested by Mr. Wilson; time to be fixed as early as practicable, and to commence some time in the month of January, 1873, any evening in the week except Sunday. I appoint Mr. William C. Niles, of Ellicottville, N. Y., to act in my place, as my umpire. I affirm the above. P. D. BARNHART.

On the 18th of Sept. 1872, we wrote Brother Litchfield the full conditions of the discussion, affirming our resolution, we appointing B. E. Litchfield, of Ellicottville, N. Y., our umpire. The following is the written terms:

1st: *Resolved* that the Bible, (King James' version) sustains Modern Spiritualism in its teaching and phases.

2nd: The time to be equally divided as follows: The opening speech, to occupy thirty (30) minutes each; all replications to be of twenty (20) minutes each, save the last evening of the discussion—then each speaker shall be entitled to one hour.

3rd: This discussion to continue five evenings, commencing on Monday and closing on Friday evening; the time, January, 13th, 14th, 15th, 16th and 17th, 1873. The disputants to be in their places at seven and a half o'clock, P. M, and to commence at 7½ o'clock, P. M, closing at 10 o'clock, P. M.

4th: We pledge ourselves to avoid all personalities.

5th: The discussion to be conducted under strict parliamentary rules.

6th: Each of the disputants shall appoint one umpire to act as if in his place, and for him; these two to choose a third who is not a Spiritualist or a member of any orthodox, Christian or Catholic church, who shall act as Chairman of the meeting, during the debate.

7th: I appoint B. E. Litchfield to act as my umpire and will abide by such conditions and rules not conflicting with the above, as he may deem proper. I affirm the above. E. V. Wilson.

Ellicottvile, Sept. 28th, 1872.

MR. E. V. WILSON, DEAR SIR:—Enclosed please find a transcript of the terms of our discussion (here follows a verbatim copy of our terms). I deny the above resolution, and will debate the same complying with the above terms, and appoint Wm. H. Niles to act as my umpire, and will abide by such conditions and rules, not conflicting with the above, as he may deem proper.

P. D. BARNHART.

(TO BE CONTINUED.)

IT will be seen elsewhere that the famed medium and physician Dr. Dumont C. Dake, can be consulted at the Matteson House, Chicago, the last two days in each month.

THE second number of THE MODERN FREE THINKER, (David Wesley & Co., Publishers, 7 & 9 Warren St. N. Y.), has been issued, and contains much valuable information. We have not space this week to give it that notice its merits deserve, but will do so at some future time.

PROF. E. WHIPPLE will speak the remaining Sundays of this month in Chicago. He is engaged to speak in Worcester, Mass., during April; in Stafford Springs, Conn., during May; and in Albany, N. Y., during next September. He will make engagements to speak in the New England States the ensuing Summer and Autumn. His address is Clyde, Ohio.

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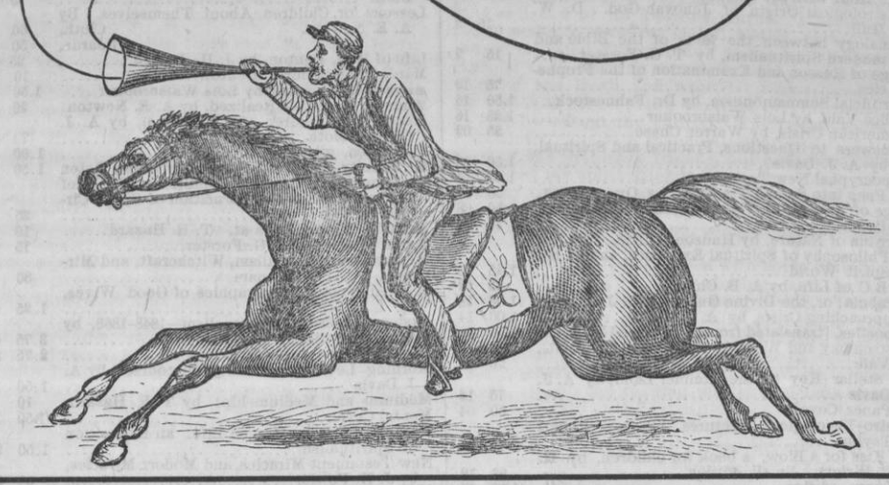
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GREAT EXCITEMENT
AT
JEFFERSON MILLS, NEW HAMPSHIRE.
THE BLIND SEE!
THE LAME WALK!
THE LEPER IS CLEANSED!



JEFFERSON MILLS, N. H., *March*, 21, 1872:—PROF. PAYTON SPENCE:

Dear Sir—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm** and **Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off anyway.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart,** and it would beat a few beats and then stop and start again. I could not lie on it at all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other, I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had good news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs Bowles out on the piazza at work. He was greatly surprised, and on inquiry she said she took one of Spence's Positive Powders the night before: **it eased all her pain,** and **she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.



Dr. Allopathy.—*I throw Physic to the dogs. Those Positive and Negative Powders have killed the business. Away go these old-fashioned drugs and medicines into the street. I am convinced. From this day forth, I shall use the Positive and Negative Powders myself.*



Matilda.—*Anna, what makes you look so plump and nice?*

Anna.—*You nasty, skinny thing! go and take Spence's Positive Powders, as I did, and you will soon look just as plump and nice.*

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The following are letters and extracts from letters addressed to Prof. Payton Spence, M. D.:

In the course of a large experience with the Positive and Negative Powders, I have found them **almost infallible** in all **acute diseases,** particularly **Fevers** of all kinds, such as the **Bilious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever,** &c. I have also found them infallible in **Bowel Complaints** and **Nervous Headache.** I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of **Sores** and **Erysipelas.**

DR. M. E. JENKS, formerly of *North Adams*, now of *Amesbury, Mass.*

I have cured the following cases and many others too numerous to mention, with your Positive and Negative Powders. A young lady of **St. Vitus' Dance,** of near 6 years standing. A lady of **General Prostration** of the nervous system. A lady of **Chronic Diphtheria.** A boy of **Scarlet Fever.** A woman of **Cholera Morbus.** A woman who had the **Fever and Ague** all Spring and Summer. A man of **Delirium Tremens.** A woman of **Spasms** of the stomach for six years.

DR. J. M. DAVIS, *Winona, Minn.*

Your Positive and Negative Powders are truly an **invaluable medicine,** and one of the **greatest blessings to humanity.** Within the last year I have had five patients who would have gone to their long home if I had not given your Powders.

DR. T. BOND, *Pennfield, Pa.*

Enclosed I send you $15.00 for more of your Positive and Negative Powders. They are the **best medicine I ever used in all cases of Female Weakness, Threatened Abortion,** and **Child-birth,** and there is no family but what ought to have them.

DR. J. C. HOWES, *Volney, Iowa.*

I can not do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for **Accouchement** (Child-birth). I have had one very severe case of **Threatened Abortion** (Miscarriage), which three Positive Powders arrested; also two cases of **Chills and Fever,** which were cured by the Powders.

DR. J. CRANE, *Attica, Ind.*

One box of your Positive Powders cured David Willington of a **pain** in his stomach **of 8 years' standing.** Mrs. E. F. Claflin was cured by the Negative Powders of Numbness, or **Palsy,** of 12 years' duration. The Powders cured Mrs. H Claflin of **Neuralgia.** They also cured a lady of **Painful Menstruation** when given up as past cure. In cases of **Parturition** (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, *East Braintree, Vt.*

I myself have been afflicted with **Rheumatism** and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, *Great Bend, Pa.*

I think there is **no medicine in the world like** the Positive and Negative Powders.

MRS. DR. GARRISON, *Newton, N. J.*

In **Ague and Chills** I consider them **unequaled.**

J. P. WAY, M. D., *Bement, Ill.*

Your Positive and Negative Powders seem to be **quite a mystery**—no marked action—yet they cure. I have some patients who **can't live Without them,** as nothing else has ever benefited them.

C. D. R. KIRK, M. D., *Fern Springs, Miss.*

They are peculiary adapted to the **female constitution.**

DR. L. HAKES, *Cicero, N. Y.*

LOSS OF FLESH:
—:o:—
How To Regain It.

The above engraving illustrates the difference, in beauty and attractiveness, between a lean, emaciated person, and a person whose form is round, plump, and well developed. We instinctively shrink from a man or a woman, but more especially from a woman, who is lean, emaciated, bony, skinny, hungry looking. Of course, there are many degrees of emaciation. But any degree of emaciation or loss of flesh which lessens the elasticity and roundness of the form, and diminishes the mellowness of the cheek, just to that extent detracts from the beauty and attractiveness of the person. It behooves every one, therefore, and particularly every female who is losing flesh, or has lost flesh, if they have any concern for the impression which they make upon others, to resort to all known means to restore their lost beauty of form and face. It is equally important to remember that loss of flesh, or emaciation, is generally an accompaniment and an indication of failing health from some obvious, or from some secret, lurking disease which, unless cured in time, may end in death. **Three or four Positive Powders a day continued for a few weeks, will, in ninety-nine cases in a hundred, restore the lost flesh and fill out the emaciated form.** This the Powders do by a natural process, namely, by putting every organ of the body into healthy action, especially the Stomach, the Liver and the Lungs, which are always at fault in all cases of emaciation. **Hundreds of patients** have assured me that by the use of the Positive Powders they have gained **10, 20, 30** and **40** pounds of flesh; and in one case, a **lady weighing 90 pounds in a few weeks weighed 145 pounds.**

The **POSITIVES** cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhœa, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; FITS, Cramps, ST. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, Nervousness, ASTHMA, SLEEPLESSNESS, etc.

The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the TYPHOID and the TYPHUS.

Both the **POSITIVE AND NEGATIVE** are needed in CHILLS and FEVER.

—:x:—

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